

(11)

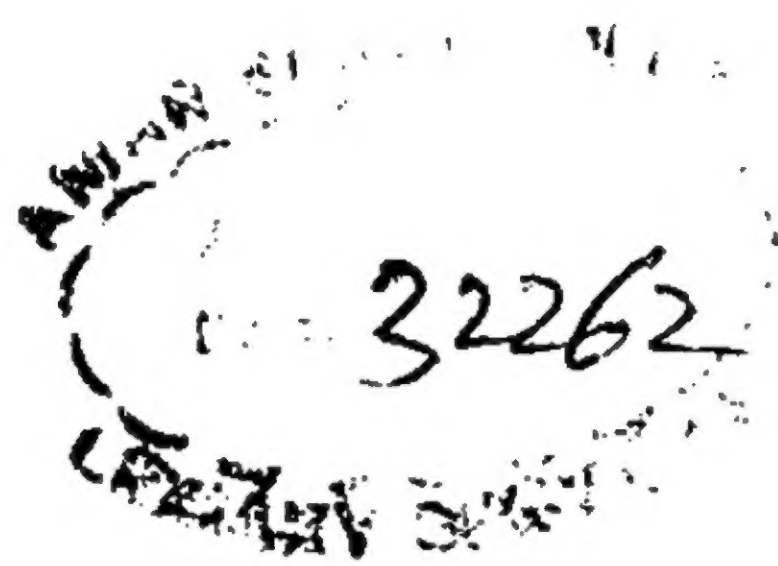
# A SHORT PUNJABI GRAMMAR

MAJOR HENRY COURT





322/62





## A SHORT PUNJABI GRAMMER

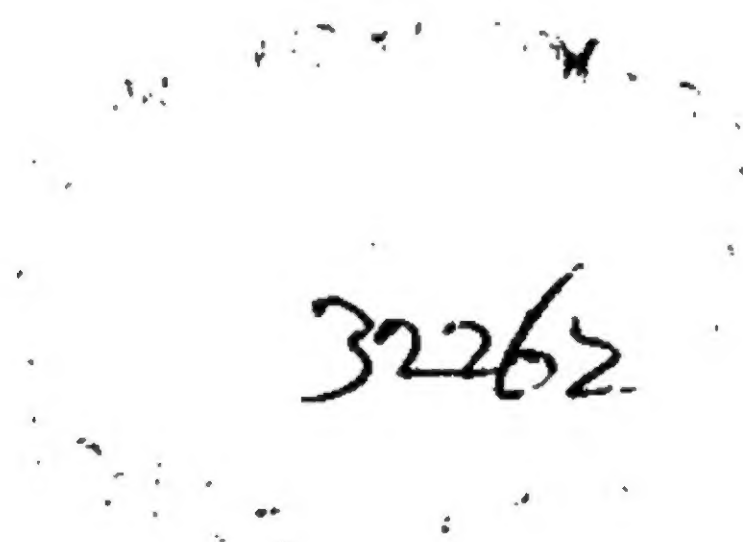
32262



# A SHORT PUNJABI GRAMMAR

AND

An Appendix Containing Some useful technical Words  
in Roman Character



By

**MAJOR HENRY COURT**

*Lieut-Colonel, 15th Bengal Cavalry  
Translator of the Araish-i-Mahfil, Nasir-i-Be Nazr, and  
Selections from the Kullivat-i-Sauda*

AND

*Editor of Malcolm's History of Persia, Vol. II, adapted to  
the Persian Translation of Mirza Hairat*

**Sheikh Ghulam Mohamad & Sons  
Book Sellers & Publishers  
Malsuma Bazar Srinager Kashmir**



**AMAR PRAKASHAN**

Reprinted            1983  
First Published    1883

**PRICE Rs. 50.00**

*Reproduced by*  
**Amar Prakashan**  
A-1/139-B, Lawrence Road,  
Delhi-110035 (India)

*Distributors by*  
**National Book Shop**  
32-B, Pleasure Garden Market,  
Chandni Chowk, Delhi-110006

*Printed at*  
**Konark Offset Printers,**  
Naraina Industrial Area,  
New Delhi.



**Dedicated**

**(BY PERMISSION)**

**TO THE**

**HON'BLE SIR JAMES BROADWOOD LYALL, K.C.S.I.,**

**LIEUTENANT-GOVERNOR OF THE PUNJAB,**

**AS A MARK OF PERSONAL RESPECT AND ESTEEN,**

32262





## Publisher's Note

It may look unprogressive to bring out another reprint of a book which was first published as far back as the later years of the nineteenth century. It is possible that a lot of further research might have been done in this subject during the succeeding years, yet these works maintain their own reference value. The idea behind the present venture is to make available this rare work to most libraries and scholars.

The British and other Western scholars rendered great service to this land of Punjab and their works, still have great bearing on the Language, Culture and History of the Punjab. The Publishers have planned to bring out reprints of the most valuable works, including the present one, for the benefit of most readers, scholars and research workers.

*Publisher*

# PANJABI GRAMMAR.

1. The Panjabi, or Gurmukhí, alphabet consists of thirty-five letters, and is hence called Paintí (thirty-five) as under:—

	Form.	English equivalent.	Name.	Pronounced as
1	ਅ	a	áirá	a in <i>woman</i> .
2	ਏ	i	írí	i in <i>this</i> .
3	ਉ	u	úrá	u in <i>thus</i> .
4	ਸ	s	sassá	s in <i>son</i> .
5	ਹ	h	hahá	h in <i>him</i> .
6	ਕ	k	kakká	k in <i>kind</i> .
7	ਖ	kh	khakhá	kh in <i>khán</i> .
8	ਗ	g	gaggá	g in <i>good</i> .
9	ਘ	gh	ghaggá	gh in <i>ghost</i> .
10	ਙ	ng	ngungá	ng in <i>sing</i> .
11	ਚ	ch	chachchá	ch in <i>church</i> .
12	ਛ	chh	chhachchha	ch aspirated.
13	ਜ	j	jajjá	j in <i>jug</i> .
14	ਝ	jh	jhajjhá	j aspirated.
15	ਞ	ny	nyanya	ny (y being hardly audible).
16	ਟ	t	tainká	t hard.
17	ਠ	th	thatthá	t hard aspirated.
18	ਡ	d	daddá	d hard.
19	ਢ	dh	dhaddhá	d hard aspirated.
20	ਨ	n	náná	n hard.
21	ਤ	t	tattá	t soft.
22	ਥ	th	thathá	t soft aspirated.



Form.	English equivalent.	Name.	Pronounced as	
23	द	d	daddá	d soft.
24	ध	dh	dhaddhá	d soft aspirated.
25	न	n	nanná	n soft as in <i>nigh</i> .
26	प	p	pappá	p in <i>pull</i> .
27	फ	ph	phapphá	ph in <i>physic</i> .
28	ब	b	babbá	b in <i>ball</i> .
29	भ	bh	bhabbhá	b aspirated.
30	म	m	mammá	m in <i>may</i> .
31	य	y	yayyá	y in <i>youth</i> .
32	र	r	rará	r soft.
33	ल	l	lallá	l in <i>lord</i> .
34	व	w	wawwá	w in <i>wine</i> .
35	ळ	r	rará	r hard.

## 2. The vowels are—

Initial form.	Medial or final form.	Equivalent.	Pronounced as
ਅ		a	a in <i>woman</i> .
ਆ	ੲ	á	a in <i>far</i> .
ਇ	ੲ	i	i in <i>this</i> .
ਈ	ੲ	í	ee in <i>thee</i> .
ਉ	ੲ	u	u in <i>thus</i> .
ਊ	ੲ	ú	u in <i>rule</i> .
ਏ	ੲ	e	e in <i>they</i> .
ਐ	ੲ	ai	ai in <i>aisle</i> .
ਓ	ੲ	o	o in <i>hole</i> .
ਔ	ੲ	au	ow in <i>owl</i> .

3. The following marks are also used bindí tippí, adhak.

Bindí and tippí are abbreviated forms of letters, and have the same power as, and are substituted for, *ng*, *ny*,

n, n, or m ; after a vowel they simply stand for a nasal n.

Adhak is placed between two letters, to double the latter.

4. The following consonants are compounded :—

ਗ gy, ਨ nh, ਮ mh, ਰ rh, ਲ lh, ਰ਼ rh, ਸ sr, ਕ kr,  
ਖ khr, ਗ਼ gr, ਘ ghr, ਤ tr, ਦ਼ dr, ਪ਼ pr, ਬ਼ br, ਭ bhr.

5. The numerical figures are—

੧ 1, ੨ 2, ੩ 3, ੪ 4, ੫ 5, ੬ 6, ੭ 7, ੮ 8, ੯ 9, ੦ 0.

6. *N.B.*—If the two letters in the following, kh, gh, ng, jh, ny, th, dh, th, dh, ph, bh, are separate letters, they will be shewn with a hyphen between them, e.g., k-h, &c. It must be remembered that ài and áu are two distinct letters, and not the same as ai and au.

7. There are eight parts of speech: Noun, Adjective, Pronoun, Verb, Adverb, Conjunction, Preposition, and Interjection.

8. Nouns, Adjectives, Pronouns and Verb are all liable to inflexions for gender, number, and case.

9. There are two genders, Masculine and Feminine, and two numbers, Singular and Plural; and seven cases, Nominative, Instrumental, Genitive, Dative, Accusative, Vocative, and Ablative.

10. The cases are distinguished from each other, partly by inflexions, partly by the use of prepositions and other particles, and partly by connection.

11. The Instrumental answers to the Agent in Hindústání and is governed by the same rules. The ne is, however, sometimes omitted altogether, and, at others, its place supplied by the terminations ਨ and ਈ

12. The Genitive takes dá, dí, de, after it, which are governed by the same rules as the ká, kí, ke in Hindústání, and is inflected as under, by the word which governs it. The governing word is the following word, not the preceding one:—

*If the governing word is—*

Nominative, Singular, it is  
Vocative, Singular, it is  
Other cases, Singular, it is  
Nominative, Plural, it is  
Vocative, Plural, it is  
Other cases, Plural, it is

*Masculine.*

dá  
de, dia  
de  
de  
de, dio  
de, dián

*Feminine.*

dí  
dí, díe  
dí  
dián  
dío  
dián



The terminations rá, dá, and ná of pronouns are governed by the same rules of inflexion.

13. The Dative and Accusative are followed by nún.

14. The Ablative takes a preposition.

15. The Vocative has 'he' or 'e' prefixed.

### NOUNS.

16. There are three declensions with two or more variations in each.

#### *Declension I.*

17. The first declension is distinguished by inflecting the oblique cases, and the nominative plural, and comprehends all masculines ending in á or án, except Khudá, *God*, pitá, *father*, and a few others. The latter, pitá, is indeclinable, and Khudá conforms to the second declension, first variety.

18. The first variation, first declension, embraces those nouns, in which the final á is preceded by a consonant as mundá, *a boy*, rájá, *a king*, and is declined as follows :—

	SINGULAR.	PLURAL.
N	mundá	mundē,
I	mundē nai	mundián nai
G	mundē dá, &c.	mundián dá, &c.
D	mundē nún	mundián nún
Ac	mundē nún	mundián nún
Ab	mundē te	mundián te
V	e mundiá	e mundio

19. The second variation embraces those nouns, in which the final á or án is preceded by a vowel, e.g., parkháná, *a tempter*, báuián *a shop-keeper*, uskaliá, *a calumniator*, and is declined as under :—

	SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
N	parkháná	parkháne	bánián	bánién
I	parkháne nai	parkhánán nai, or parkháníán nai	baníén nái	bánián nai
G	parkháne dá, &c.	parkhánán dú, &c. or parkháníán dá, &c.	bánién dá &c.	bánián dá &c.
D	parkháne nún	parkhánán nún, or parkháníán nún	bánién nún	bánián nún
Ac	parkháne nún	parkhánán nún or parkháníán nún	bánién nún	bánián nún
Ab	parkháne te	parkhánán te or parkháníán te.	bánién te	bánián te
	e parkháne or parkháníá	e parkháno or parkhánio	e bánién or bánián	e bánío

*Declension II.*

20. The second declension is distinguished by not inflecting the oblique cases (singular,) vocative excepted, or the nominative plural. It includes only masculine nouns, and has two variations.

21. The first variation embraces all masculines ending with a consonant as *putt, a son*, *manukkh a man*, and such as end with the long vowels *í* and *ú*, as *bháí, a brother*; *pálí, a herdsman*, *kháú, a glutton*, and *anyjhú a tear*, and is declined as under:—

	SINGULAR.	PLURAL.		SINGULAR.	PLURAL.
N	manukkh	manukkh		pálí	pálí
I	manukkh nai	manukkhán nai		pálí nai	pálíán nai
G	manukkh dá, &c.	manukkhán dá, &c.		pálí dá &c.	pálíán dá, &c.
D	manukkh nún	manukkhán nún		pálí nún	pálíán nún
Ab	manukkh nún	manukkhán nún		pálí nún	pálíán nún
Ac	manukkh te	manukkhán te		pálí te	pálíán te
V	e manukkh or manukkhá	e manukkho		e pálí or pálíá	e pálío

22. The second variation embraces masculines ending in *u* and *un*, as *piu or peu, a father*, *bharáu or bhiráu a brother*, *kaun, a crow*, and is declined as under:—

	SINGULAR.	PLURAL.		SINGULAR.	PLURAL.
N	piu or peo	piu, pio, or peu		káun	káu
I	piu nai	pewán nai		káun nai	káwán nai
G	piu da, &c.	pewán da &c.		káun dá, &c.	káwán da, &c.
D or Ac	piu nún	pewán nún		káun nún	káwán nún
Ab	piu te	pewán te		káun te	káwán te
V	e piu or pewá	e pewo or peo		e káwán	e káwon or káon.

*Declension III.*

23. The third declension is distinguished by inflecting the nominative plural, but not the oblique cases, singular, (vocative excepted). All nouns of this declension are feminine. The variations are three.

24. The first variation embraces all feminines ending in *á*, as *balá, calamity*, *duá a blessing*, and is declined as under:—

	SINGULAR.	PLURAL.
N	balá	baláín or baláián
I	balá nai	baláián nai
G	balá dá &c.	baláián dá, &c.
D or Ac	balá nún	baláián nún
Ab	balá te	baláián te
V	e baláe	e baláío, or baláo

To this form there are some exceptions, *e.g., jágá, place* makes in the plural *jágán*.



25. The second variation embraces feminines ending in n or un, as máu, or máun, *a mother*, and is declined as under :—

	SINGULAR.	PLURAL.
N	máun	máwán
I	máun nai	máwán nai
G	máun dá &c.,	máwan dá &c.,
D or Ac	máun nún	máwan nún
Ab	máun te	máwan te
V	e máun, or máwen	e maun or mawon

26. The third variation includes all other nouns, feminine of any other termination, as dhí, *a daughter*, gall, *a word*, gáín, *a cow*, báh or báhan, *an arm*, and is declined as under :—

	SINGULAR.	PLURAL.
N	dhí	dhíán
I	dhí nai	dhíán nai
G	dhí dá, &c.	dhíán dá, &c.
D or Ac	dhí nún	dhíán nún
Ab	dhí te	dhíán te
V	e dhíe	e dhío

27. When the final vowel of a noun is followed by a tippí or bindí, these are always thrown forward, if, in declension, a syllable is added, so as still to occupy the final place, *e.g.*, gáín, *a cow*, plural, gáíán.

28. Some nouns are indeclinable as jokhon, *danger*, tarán, *manner*, málá, *a rosary*, and mátá, *a mother*.

29. Nouns derived from foreign sources are sometimes declined irregularly, as basat, *a thing*, plural basatún.

30. The ablative is often subjected to a change in the final letter, by which the governing preposition is dispensed with, *e.g.*, gharon for ghar te, *from the house*; gharín for gharán wichh, *in the houses*; us de hatthín for us de hatthán nál (or te) *by his hands, i.e., by his means*; us de dargáhe for us dí dargáh wichh, *in his court or his presence*; us páson for us páse te, *from that side*.

31. There are no definite rules for determining genders of nouns: practice alone can teach this.

32. Compounds follow the gender of the last of the component parts.

33. Derivatives are formed in a variety of ways, and follow the usages of Hindí, *e.g.*

- (i) by changing termination of infinitive into *hat*, as chiláuná *to scream*, chiláhat, *screaming*;
- (ii) by changing the final vowel á of the adjective into í, as utáula, *hasty*, utáulí, *haste*;

- (iii) by adding *ái*, *áit*, or *át*, to the adjective as *chatur*, *clever*, *chaturái*, *cleverness*; *bahut*, *many*, *bahutáit*, or *bahutát*, *abundance*.
- (iv) by changing final *á* of adjective into *íái*, or *án*, as *wadá*, *great*, *wadíái*, *greatness*; *uchchá* *high*, *uchchán* *height*.
- (v.) By changing final *á* of noun into *puná*, as *uchakká*, *a pickpocket*, *uchakkpuná* *pickpocketing*.

34. Feminines are formed from masculines by changing the terminations as under :—

- (i) *á* into *í* as *ghorá*, *a horse*, *ghorí*, *a mare*; *í*, *íái*, *íá*, *iyá* into *n*, as *uskalí*, or *uskaliyá*, *a calumniator*, *uskalan*, *a female calumniator*.
- (ii) *í* into *ání*, as *Khattrí*—*Khattrání*.
- (iii) by adding *ní* or *ání* to the masculine as *únt*, *a camel*, *úntní* *a she camel*; *mugal*, *Moghul*, *mugalání*, *a female Moghul*.

35. Feminines in *í*, derived from masculines in *á*, when denoting things without life, have a diminutive sense as *ghará*, *an earthen jar*, *gharí*, *a small earthen pot*.

#### ADJECTIVES.

36. Adjectives are formed as follows :—

- (i.) Derived from nouns, by adding *í*, as *asmán*, *heaven*, *asmání*, *heavenly*.
- (ii.) Derived from nouns, by adding *á*, as *bhár*, *a load*, *bhára*, *heavy*.
- (iii.) Derived from verbs, as *anján*, *ignorant*, from *jánná*, *to know*, *anparhiá* *unread*, from *parhná* *to read*.
- (iv.) By adding *wálá* to a noun, as *kapprá*, *clothes*, *kapprewálá sandúk*, *clothes box*, but *kapprewálá* is also used as a substantive for a cloth make.

37. A class of words, used both as nouns and adjectives, are derived from verbs by adding *ú* to the root as *kháú*, *glutton* or *gluttonous*, from *khá*, *eat*.

38. Adjectives ending in *á* are inflected like nouns, e.g. *chittá*, *white*.

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
N	chittá	chittí	chitte	chittián
Objective cases	chitte	chittí	chittián	chittián
V	chitte, chittiá	chittí, chittíe,	chitte, chittio,	chittio

39. Masculines ending in *í* are declined like *pahí* (see. 21).



40. Adjectives ending in a consonant are not inflected, except the numerals, which are declined as under, *e.g.*, das, *ten* :—

	Masculine.	Feminine.
N	das	dasán
Objective cases	dasán	dasán

*N.B.*—*Do*, *two*, when inflected becomes douán or dohán.

41. Degrees of comparison are expressed as in Urdú, by the help of prepositions, and an adjective pronoun denoting “all,” thus—

Positive.—*This is a good word*, ih changi gall hai.

Comparative.—*This is a better word*, us de nal, or uste, ih changí gall hai.

Superlative.—*This is the best word*, ih sárián gallán te changí hai, or sabhnán wichchon changí gall tá ih hai, or sabhnán nálon ih changí gall hai.

#### PRONOUNS.

42. Pronouns are personal or adjective.

43. The simple personal pronouns are main, *I*; tún, *thou*; uh, *he, she, it*; which are declined thus—

	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
N	main	asín	tán	tusín	uh, oh	uh, oh
I	main nai	asín nai	tain nai	tusín nai	un nai, on nai	unhín, hai
G	merá, &c.	asáda, &c.	terá, &c.	tusáda, &c.	usdá, &c.	unhán da, &c.
D or Ac	main nún	asá nún	tai nún	tusá nún	uhdá, &c.	unhán nún
Ab	mai te, or mai thon	asá te	tai te, tai thon	tusá te	us te	unhán te
V	...	...	...	...	uh te	...

44. The simple adjective pronouns are divided into two classes; definite and indefinite.

45. The definite pronouns are ih, ah, *this*; uh, *that*; har, *every one*; sabh, sárá, sarbatt, *all, the whole*.

46. Ih, is declined like uh (see 43); har is indeclinable; sárá is declined like chittá (see 38), sabh is used throughout the singular, and in the nominative plural; in the oblique cases plural sabhnán; it becomes in the instrumental plural, sabhnín, and sabhnán nai.

47. The indefinite adjective pronouns are koi or kái, *any*; kuch, kujh, kuhun, *some*; kaí kitne, *several*; bájá, *some*; thuhurá, *little, few*; bahut, bahutá, bathará, *much, many*; bass, *enough*; hor, horas, *more*. Koi and kuchh are often used personally, meaning *some one* and *some thing*.

48. Koí is declined thus—

	<i>Singular.</i>	<i>Plural.</i>
N	koí	koí
I	kise nai, kisé nai	kise nai, kisé nai; kinhán nai
G	kise dá, &c., kisé dá &c.,	kise dá, &c., kisé dá &c., kinhán dá, &c.
D or Ac	kise nún, kisé nún	kise nún, kisé nún, kinhán nún
Ab	kise te, kisé te	kise te, kisé te, kinhán te

The plural, however, is very seldom used ; kái is declined like koí.

49. Kuchh, kujh, kuhun, bahut, bass, and horas are indeclinable ; horas is only used in the singular.

50. Bájá, bahutá, thuhurá and batherá are declined like chittá (see 38).

51. Hor is indeclinable in the singular ; in the oblique cases plural, it becomes horán and hornán ; instrumental, horín and hornín, or horán nai, hornán nai.

52. Kaí and kitne are used only in the plural, and are declined like nouns of similar termination, thus—

	<i>Masculine.</i>	<i>Feminine.</i>
N	kaí	kitne kitnián
I	kaían nai or kitne nai or kitnián nai, &c.	kitnián nai, &c.

#### RELATIVE PRONOUNS.

53. The Relative Pronouns are jo, *who, which, that, what* ; jihrá or jehrá, *whosoever, whichsoever, who, which, that* ; jitná ; *as much as, as many as* ; jihá or jehá, *of what sort* ; jed, jaid, jedá, *as large as, as long as*.

54. Jo, *who, &c.*, is declined as under—

	<i>Singular.</i>	<i>Plural.</i>
N	jo	jo
I	jín nai	jínín nai, jinhín nai
G	jís dá, &c., jih dá, &c.	jínán dá, &c., jinhán dá, &c.
D or Ac	jís nún, jih nún	jínán nún, jinhán nún
Ab	jís te, jih te	jínán te, jinhán te

55. Jihrá, jitna, jihá, and jedá are declined like chittá (see 38).

56. Jed and jaid are indeclinable.

#### CORRELATIVE PRONOUNS.

57. The Correlative Pronouns are so, *this, that, he, she, it* ; itná, *this much* ; utná, titná, *that much* ; aísá, ajihá, ajehá, *of such a sort* ; ihá, ehá *of this sort*, tihá, tehá, *of that sort* ; aid, aidá, *so large, so long*.

58. So is declined like jo (see 54) ; itná, utná, titná, aísá, ajihá, ihá, tihá, and aidá are declined like chittá, (see 38). Aíd is indeclinable.



## INTERROGATIVE PRONOUNS.

59. The Interrogative Pronouns are *kaun*, *who?* *which?*; *kihrá* or *kehrá*, *which one?*; *kí* or *kia*, *what?*; *kitná*, *how much?* *how many?*; *kai*, *how many?*; *kihá*, *kehá*, *of what sort?*; *kaid*, *kedá* or *kaidá*, *how large?* *how long?*

60. *Kaun* is declined like *jo* (see 54.)

61. *Kihrá*, *kitná*, *kihá*, and *kaidá* are declined like *chittá* (see 38). *Kaid* is indeclinable; *kai* is only used in plural, and is indeclinable.

62. *Kí* or *kiá*, *what?* is used only in singular and is declined thus—

N	<i>kí</i> , <i>kiá</i>
I	<i>kás nai</i>
G	<i>kás dá</i> , &c., <i>káh dá</i> , &c.
D or Ac	<i>kás nún</i> , <i>káh nún</i>
Ab	<i>kás te</i> <i>káh te</i>

## REFLECTIVE PRONOUNS.

63. The reflective pronouns are *áp*, *myself*, *thysself*, &c., and *ápas*, *each other*.

64. *Ap* is sometimes used respectfully as in Urdú, and is then treated as a plural.

65. *Áp* is declined as under—

	<i>Singular.</i>	<i>Plural.</i>
N	<i>áp</i> , <i>ápne</i> <i>áp</i>	<i>áp</i> , <i>ápne</i> <i>áp</i>
I	<i>áp nai</i> .	<i>ápnián nai</i> , <i>ápniín</i>
G	<i>ápná</i> , &c.	<i>ápná</i> , &c.
D or Ac	<i>áp nún</i> , <i>ápne nún</i> , <i>ápne áp nún</i>	<i>áp nún</i> , <i>ápnián nún</i> ,
Ab	<i>áp te</i> , <i>ápne te</i> , <i>ápne áp te</i>	<i>áp te</i> , <i>ápnián te</i>
V	<i>ápniá</i> , <i>ápne</i>	<i>ápnió</i>

66. *Ápas* is used only in genitive, dative, accusative, and ablative cases plural.

## COMPOUND PRONOUNS.

67. The following are the compound pronouns used; *jo koí*, *whoever*; *jo kuchh*, *whatever*; *jíhará kuchh*, *whichever*; *koí ná koí*, *one or another*; *kuchh ná kuchh*, *something or other*; *kuchh dá kuchh*, *something else*; *hor koí*, *another*; *hor kuchh*, *something else*; *ihá jihá*, *ahá jahá*, *of this sort*; *uhá jihá*, *of that sort*; *jihá kihá*, *of what sort soever*; *hor kí*, *what else*; *sabh koí*, *all*; *sabh dá sabh*, *all*; *sabh kuchh*, *everything*; *harek everyone*, *all*; *koí ikk*, *any one*; *har koí*, *every one*.

68. Jo koí, koí ná koí, ihá jihá, ahá jahá, uhá jihá, and jihá kihá are declined in both their component parts thus—

		Masculine.	Feminine.
N	jo koí	ihá jihá	ihí jihí
I	jis kısı nai	ihe jihe nai	ihí jihí nai
&c.,	&c.	&c.	&c.

69. Hor koí, hor kί, sabh koí, sabh dá sabh, har koí, only change in the latter component, thus—

		Singular.	Plural.
N	hor koí	sabh dá sabh	sabh de sabh
I	hor kısı nai	sabh de sabh nai	sabh de sabhnán nai
&c.	&c.	&c.	&c.

70. In koí ikk, the first component only is inflected.

71. The rest are all indeclinable.

72. Í, e, and o are sometimes added to pronouns to make them emphatic as uho, iho, uhí, soí, *this or that very one, the same*; sabhe, sabho, *the whole*; ápo, *one's very self*. In other cases, the particle hí gives the same emphasis.

73. Sára and jihá are also used as adjuncts of emphasis, s bahut sára, *a great deal*; thuhurá jihá, *very little*; and are also attached to adjectives of size and quantity, as well as to adjective pronouns, e.g., wadá sára, *very large*; chhotá jihá, *very small*.

74. Pronouns in the Instrumental generally follow the usage of nouns, by taking nai; as asá nai, tusá náí; us nai, unhán nai, kis nai, kinán nai, jis ne, jinhán nai, &c., but nai is often omitted.

75. In the ablative, mere te, tore te, are often substituted for mai te and tai te.

76. In the oblique cases of uh, ih, jo, so, kaun, koí, the termination s is sometimes changed into t; as ut, it, jít, tit kit, kite for us, is, &c.

77. Pronouns, like nouns and adjectives, by being repeated, express the idea of emphasis or distribution; thus—

(i) uh ápne ápne ghar nún gae, *they went each to his own home*.

(ii) jo jo chíján tuháde karm áungían, so so le jáo, *take the particular things that will be of use to you*.

(iii) kuch kuch, *very little*, and koí koí, *very few*.

78. Pronouns sometimes undergo elision in the final letter, or even in several letters, by being joined to nouns e.g., jiddín for jisdín, *on what day*; jichchar for jitná chir, *as long a time as*; in such cases the first consonant of the noun takes an adhák,



but such words are really adverbs, and should be treated as such.

79. Contractions and transpositions are sometimes used ; as *koík* for *koí ikk*, and *ikas* for *kisí ikk*.

### VERBS.

80. Verbs are active and neuter, transitive and intransitive.

81. Voices are two ; active and passive.

82. There are five moods ; Indicative, Potential, Subjunctive, Imperative, Infinitive. The Subjunctive is formed by prefixing *je* or *jekar*, *if*, to the Indicative or Potential.

83. Tenses are twelve, *viz.*, (i) Present, (ii) Definite Present, (iii) Habitual Present, (iv) Imperfect, (v) Imperfect Habitual, (vi) Future Probable, (vii) Future Habitual, (viii) Past, (ix) Perfect, (x) Pluperfect, (xi) Future Past, (xii) Future.

84. Every verb has four Participles and a Gerund. The participles are Present, Past, Indefinite, and Substantive.

85. The second person singular imperative is the root ; all the tenses are formed, with the help of auxiliaries, either from the root, or from the present and past participles, and the future tense potential.

86. If the root ends in *u*, present participle is formed by placing a *bindí* over it, and adding *dá*, *e.g.*, *áu*, *come*; *áundá*, *coming*; *seu*, *serve*; *seundá*, *serving*; the past participle, by changing *u* into *iá* or *wiá*, *e.g.*, *áiá*, *being come*; *sewiá*, *being served*; the future potential, by changing *u* into *wán*, as *áwán*, *I may come*.

87.. In regular verbs, if the root ends with a consonant, the present participle is formed by adding *dá*, the past, by adding *iá*; and the future potential, by adding *án*, *e.g.*, *ghalldá*, *sending*; *ghalliá*, *being sent*; *ghallán*, *I may send*.

88. The indefinite participle is formed by adding *ke* to the root; as *ghall*, *ghall ke*, *having sent*; except in roots ending in *u*, when *u* is dropped, and *ke* affixed to preceding vowel, *e.g.*, *ghalláu*, *cause to be sent*, *ghalláke*, *having caused to be sent*, but *i* is sometimes substituted for *u*, *eg.*, *áu*, *áike*, *having come*. Sometimes the *ke* is omitted altogether.

89. The substantive participle is so called, because, while it retains the power of the verb, from which it is derived, it often assumes the attributes of a substantive. It is formed by adding *wálá*, *hár*, or *hárá* to the oblique form of the infinitive, *e.g.*, *ghallnewálá*, *a sender*.

90. The infinitive is formed by adding *ná* or *ná* to the root.

91. The gerund has generally the same form as the past participle.

92. The auxiliaries used are the defective verb *hán*, *am*, and *honá*, *to be*, and *jáná* *to go*.

93. The defective substantive verb, *hán*, *I am*, is declined as follows :—

#### INDICATIVE MOOD.

##### PRESENT.—*I am*

SINGULAR		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hán</i> , <i>hángá</i>	<i>hán</i> , <i>hangí</i>	<i>hán</i> , <i>hángé</i>	<i>hán</i> , <i>hángián</i>
2. <i>hain</i> , <i>haingá</i>	<i>hain</i> , <i>haingí</i>	<i>ho</i> , <i>hoge</i>	<i>ho</i> , <i>hogián</i>
3. <i>hai</i> , <i>haigá</i>	<i>hai</i> <i>haigí</i>	<i>han</i> , <i>hange</i> , <i>hain</i>	<i>hán</i> , <i>haugián</i>

N.B.—The pronouns will not be given. but, 1, 2, 3 will be inserted throughout the conjugation of Verbs, to show first, second, and third person.

##### PAST.—*I was*.

MASCULINE.		FEMININE.	
<i>Singular.</i>		<i>Singular.</i>	
1. sá, ságá, sí, sígá, sán, sán-gá, thá, haisán		sí, sígí, sán, sán-gí, thí, haisan	
2. sá, ságá, sí, sígá, thá, haisí		sí, sígí, thí, haisí	
3. sá, ságá, sí, sígá, thá, haisí		sí, sígí, thí, haisí	
<i>Plural.</i>		<i>Plural.</i>	
1. se, sege, sí, síge, sán, sán-ge, the, haise		síán, sígíán, sán, sán-gíán, thíán	
2. se, sege, sí, síge, the, haise,		síán, sígíán, thíán, haisíán	
3. se, sege, sí, síge, sán, sán-ge, sain, the, haisan		síán, sígíán, san, sangíán, sain	

94. *Honá*, *to be*, neuter and auxiliary verb, is declined as follows :—

Root, *ho*, *be*, *exist*, *become*.

Principal parts. Present participle. *hundá*; past participle, *hoiá*; future tense, *howán*.

#### IMPERATIVE MOOD.

##### PRESENT.—*Be thou*.

SINGULAR.	PLURAL.
2. <i>ho</i>	<i>howe</i> .
FUTURE.— <i>Be thou (hereafter)</i>	
2. <i>hoín</i>	<i>hoio</i> .

Present participle, *Hundá*, *hundá hoiá*, *being*, *becoming*, declined like *chitta* (see 38).

Past participle, *Hoiá hoiá*, *having become*. Declined like *chittá* (see 38).

N.B.—In the last number of the reduplicated form, the *ho* is often changed into *o*, as *hoiá oíá* for *hoiá hoiá*.

Indefinite participle. (Indeclinable.)

*Ho*, *hoke*, *hoike*, *being*, *having become*.



Substantive participle, *being, one that is, or is to be, becoming*, Honewálá, honwálá, honehár, honhár, honehárá, honhárá. Forms 1, 2, 5 and 6 are declined like chittá (see 38); forms 3 and 4 like manukkh (see 21) in the masculine, and like gall (see 26) in the feminine.

GERUND.—*Being.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
N hoiá	hoí	hoe	hoían
Oblique cases hoe	hoí	hoían	hoían

Infinitive, hon, honá, *to be, becoming*

Hon is indeclinable in the singular masculine and feminine; it is not used in the feminine plural, and becomes hone in all the cases of the masculine plural. Honá is declined like chittá (see 38).

INDICATIVE MOOD.

PRESENT TENSE.—*I exist.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. hundá	hundí	hunde	hundíán
2. hundá	hundí	hunde	hundíán
3. hundá	hundí	hunde	hundíán

DEFINITE PRESENT.—*I am existing.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. hundá hán	hundí hán	hunde hán	hundíán hán
2. hundá hain	hundí hain	hunde ho	hundíán ho
3. hundá hai	hundí hai	hunde han	hundíán han

IMPERFECT.—*I was existing.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. hundá sá	hundí sí	hunde se	hundíán síán
2. hundá sá	hundí sí	hunde se	hundíán síán
3. hundá sá	hundí sí	hunde se	hundíán síán

FUTURE PROBABLE.—*I probably am, shall be, or may have been, existing.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. hundá howángá	hundí howángí	hunde howángo	hundíán howángián
2. hundá howengá	hundí howengi	hunde howego	hundíán howegián
3. hundá howegá	hundí howegí	hunde hongeg	hundíán hongíán

PAST.—*I became.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } hoiá	hoí	hoe	hoían
2. }			
2. }			

PERFECT.—*I have become.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. hoiá hán	hoí hán	hoe hán	hoían hán
2. hoiá hain	hoí hain	hoe ho	hoían ho
2. hoiá hai	hoí hai	hoe han	hoían han

PLUPERFECT.—*I had become.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } hoíá sá	hoí sí	hoe se	hoíán síán
2. }			
3. }			

FUTURE PAST.—*I probably have, or shall have, become.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. hoíá howángá	hoí howángí	hoe howángo	hoíán howángián
2. hoíá howengá	hoí howengí	hoe howoge	hoíán howongián
3. hoíá howegá	hoí howegí	hoe hongge	hoíán hongíán

FUTURE.—*I shall be.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. howángá	howángí	howángo	howángián
3. howengá	howengí	howoge	howogián
2. howegá	howegí	hongge	hongíán

## POTENTIAL MOOD.

PRESENT.—*I would be.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } hundá	hundí	hunde	hundíán
2. }			
3. }			

DEFINITE PRESENT.—*I may be existing.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. hundá howán	hundí howán	hunde hoye	hundíán hoye
2. hundá howen	hundí howen	hunde howe	hundíán howe
3. hundá howe	hundí howe	hunde hon	hundíán hon

IMPERFECT.—*I would have become.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } hoíá hundá	hoí hundí	hoe hunde	hoíán hundíán
2. }			
3. }			

FUTURE PAST.—*I shall have become.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. hoíá howán	hoí howán	hoe hoye	hoíán hoye
2. hoíá howen	hoí howen	hoe howo	hoíán howo
3. hoíá howe	hoí howe	hoe hon	hoíán hon

FUTURE.—*I may or shall be, I may or shall become.*

SINGULAR.		PLURAL.	
1. howán		hoye	
2. howen		howo, hoo	
3. howe		hon	



Present participle, jándá, past participle, giá, future tense, jáwán.

IMPERATIVE MOOD.

PRESENT.—Go thou.

	SINGULAR.	PLURAL.
2.	jáh	jáo, jáwo

FUTURE.—Go thou (hereafter).

2.	jáin	jáio
----	------	------

Present participle, jándá, jándá hoiá. Declined like chittá (see 38).

Past participle, Masculine giá, giá hoiá, Feminine gaí, gaí hoí. Declined like chittá (see 38).

Indefinite participle. (Indeclinable).

Já, jáke, jáike going, having gone.

Substantive participle, going, one that goes, or is to go.

Jánewálá, jánwálá, jánehára, jánhár, jánehára, jánhára. Forms 1, 2, 5, and 6 are declined like chittá (see 38); forms 3 and 4 like manukkh (see 21) in the masculine, and like gall (see 26) in the feminine.

GERUND.—Going.

SINGULAR.

	Masculine.	Feminine.
N.	... jáyá, jáiá, gaiá, giá	jái, gai
Oblique cases...	jáye, jáián, jáián hoián, gae, gaián, giánhoián	jái, gai

PLURAL.

N.	... jáe, gae	jáián, gaián
Oblique cases...	jáián, ga-ián, gián	jáián, gaián

INFINITIVE MOOD.—To go, going.

SINGULAR.

PLURAL.

	Masculine.	Feminine.	Masculine.	Feminine.
N.	... jáná, ján	jání	jáne	jánián
Oblique cases	jáne, ján	jání, ján	jáne, jánián	jánián

INDICATIVE MOOD.

PRESENT.—I go.

SINGULAR.

PLURAL.

	Masculine.	Feminine.	Masculine.	Feminine.
1. } jándá		jándí	jánde	jándián
2. }				
3. }				

DEFINITE PRESENT.—I am going.

SINGULAR.

PLURAL.

	Masculine.	Feminine.	Masculine.	Feminine.
1.	jándá hán	jándí hán	jánde hán	jándián hán
2.	jándá bain	jándí hain	jánde ho	jándián ho
3.	jándá hai	jándí hai	jánde han	jándián han

PRESENT HABITUAL.—*I am in the habit of going.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. jándá hundá hán	jándí hundí hán	jánde hunde hán,	jándián hundíán hán
2. jándá hundá hain	jándí hundí hain	jánde hunde ho	jándián hundíán ho
3. jándá hundá hai	jándí hundí hai	jánde hunde han	jándián hundíán han

IMPERFECT.—*I was going.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } jándá sá	jándí sí	jánde se	jándián síán
2. }			
3. }			

IMPERFECT HABITUAL.—*I was in the habit of going.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } jándá hundá sá	jándí hundí sí	jánde hunde se	jándián hundíán síán
2. }			
2. }			

FUTURE PROBABLE.—*I am probably, or shall be, going.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. jándá howángá	jándí howángí	jánde howonge	jándián howongíán
2. jándá howengá	jándí howengí	jánde hawege	jándián howegíán
3. jándá howegá	jándí howegí	jánde honge	jándián hongíán.

FUTURE HABITUAL.—*I am probably, or shall be, in the habit of going.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. jándá hundá howángá	jándí hundí howángí	jánde hunde howánga	jándián hundíán howángíán
2. jándá hundá howengá	jándí hundí howengí	jánde hunde howoge	jándián hundíán howogíán
3. jándá hundá howegá	jándí hundí howegí	jánde hunde honge	jándián hundíán hongíán

PAST.—*I went.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } gíá	gaí	gae	gaíán
2. }			
3. }			

PERFECT.—*I have gone.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. gíá hán	gaí hán	gae hán	gaíán hán
2. gíá hain	gaí hain	gae ho	gaíán ho
3. gíá hai	gaí hai	gae han	gaíán han

PLUPERFECT.—*I had gone.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } gíá sá	gaí sí	gae se	gaíán síán
2. }			
3. }			



FUTURE PAST.—*I probably have, or shall have, gone.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. giá howángá	gai howángí	gao howángo	gaían howángián
2. giá howengá	gai howengi	gae howoge	gaían howogián
3. giá howegá	gai howegí	gae hongē	gaían hongíán

FUTURE.—*I shall or will go.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. jáwángá	jáwángí	jáwángo	jáwángián
2. jáwengá	jáwengi	jáoge, jawoge	jáogián, jáwogián
3. jáwegá	jáwegí	jángo	jángián

POTENTIAL MOOD.—*I would go.*

PRESENT.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } jándá	jándí	jánde	jándián
2. }			
3. }			

DEFINITE PRESENT.—*I would be going.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } jándá hundá	jándí hundi	jánde hunde	jándián hundián
2. }			
3. }			

PRESENT HABITUAL.—*I would be in the habit of going.*

is the same as definite present.

FUTURE PROBABLE.—*I may be going.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. jándá howán	jándí howán	jánde hoye	jándíyán hoye
2. jándá howen	jándí howen	jánde howo	jándíyán howo
3. jándá howe	jándí howe	jánde hon	jándíyán hon

FUTURE HABITUAL.—*I may be in the habit of going.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. jándá hundá howán	jándí hundi howan	jánde hunde hoye	jándián hundián hoye
2. jándá hundá howen	jándí hundi howen	jánde hunde howo	jándián hundián howo
3. jándá hundá howe	jándí hundi howe	jánde hunde hon	jándián hundián hon

PERFECT.—*I would have gone.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } gá hundá	gai hundi	gao hundá	gaían hundiá
2. }			
3. }			

FUTURE PAST.—*I may have gone.*

SINGULAR.		PLURAL.	
<i>Masculine.</i>	<i>Feminine.</i>	<i>Masculine.</i>	<i>Feminine.</i>
1. giá howán	gaí howán	gae hoye	gaíán hoye
2. giá howen	gaí howen	gae howo	gaíán howo
3. giá howe	gaí howe	gae hon	gaíán hon

FUTURE.—*I may, or shall, go.*

SINGULAR.		PLURAL.
<i>Masculine and Feminine.</i>		<i>Masculine and Feminine.</i>
1. jáwán		jáye
2. jáwen		jáo, jáwo
3. jáwe		ján

96. Regular verb, ghallná, *to send.*Root, ghall, *send.*

Principal parts. Present participle, ghalldá. Past participle, ghallíá. Future tense, ghallán.

## ACTIVE VOICE.

## IMPERATIVE MOOD.

PRESENT TENSE.—*Send.*

SINGULAR.	PLURAL.
2. ghall	ghallo
SINGULAR.	PLURAL.
2. ghallín	ghallio

FUTURE.—*Send (hereafter).*

## PARTICIPLES.

PRESENT. *Sending.*

SINGULAR.		PLURAL.	
<i>Masculine.</i>	<i>Feminine.</i>	<i>Masculine.</i>	<i>Feminine.</i>
N. ghalldá, ghalldá	ghalldí, ghalldí	ghalde, ghalde	ghalldián, ghalldián
hoiá	hoí	hoe	hoián
Obl. cases. ghalde,	ghalldí, ghalldí	ghalldián ghall	ghalldián, ghalldián
ghalde hoe	hoí	dián hoíán	hoián
V. ghalde, ghalldiá,	ghalldíe, ghall-	ghalldio, ghalde	ghalldío, ghalldío
ghalldiá hoiá	díe hoíe	hoio	hoio ghalldián hoio

PAST.—*Having sent.*

SINGULAR.		PLURAL.	
<i>Masculine.</i>	<i>Feminine.</i>	<i>Masculine.</i>	<i>Feminine.</i>
N. ghallíá hoiá	ghallí hoí	ghalle hoe	ghallíán hoíán
Obq. cases. ghalle hoe	ghalli hoí	ghallíán hoion	ghallíán hoíán.
V. ghalle hoe,	ghallíá hoíe	ghallio hoie	ghallío hoio, ghallíán
ghallíá hoiá	ghallíá hoíe		hoio.

INDEFINITE.—*Having sent.*

Ghall, ghall ke (Indeclinable).

SUBSTANTIVE.—*Sending, one that sends, or is to send.*

Ghallanwálá, ghallnewálá, ghallanhár, ghallnehár, ghallanhárá, ghallnehárá.



Forms 1, 2, 5 and 6 are declined like *chittá* (see 38); forms 3 and 4 like *maṛukkh* (see 21) in the masculine, and like *ghall* (see 26) in the feminine.

GERUND.—*Sending.*

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
N.	ghallíá	ghallí	ghalle	ghallíán
Oblique cases	ghalle	ghallí	ghallíán	ghallíán

INFINITIVE MOOD.—*To send, sending.*

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
N.	ghallná, ghallan	ghallní	ghallne	ghallníán
Obl. cases.	ghallne, ghallan	ghallní, ghallan	ghallne, ghallniá'	ghallníán

INDICATIVE MOOD.

PRESENT.—*I send.*

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1. } 2. } 3. }	ghalldá	ghalldí	ghalldē	ghalldíán

DEFINITE PRESENT.—*I am sending.*

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1.	ghalldá hán	ghalldí hán	ghalldē hán	ghalldíán hán
2.	ghalldá hain	ghalldí hain	ghalldē ho	ghalldíán ho
3.	ghalldá hai	ghalldí hai	ghalldē han	ghalldíán han

PRESENT HABITUAL.—*I am in the habit of sending.*

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1.	ghalldá hundá hán	ghalldí hundí hán.	ghalldē hunde hán	ghalldíán hundíán hán
2.	ghalldá hundí hain	ghalldí hundí hain.	ghalldē hunde ho	ghalldíán hundíán ho
3.	ghalldá hundá hai	ghalldí hundí hai.	ghalldē hunde han	ghalldíán hundíán han

IMPERFECT.—*I was sending.*

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1. } 2. } 3 }	ghalldá sá	ghalldí sí	ghalldē se	ghalldíán síán

IMPERFECT HABITUAL.—*I was in the habit of sending.*

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1. } 2. } 3 }	ghalldá hundá sá	ghalldí hundí sí	ghalldē hunde se	ghalldíán hundíán síán.

FUTURE PROBABLE.—*I am probably, or shall be, sending.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. ghalldá howángá	ghalldí howángí	ghalldé howángo	ghalldián howángián
2. ghalldá howengá	ghalldí howengi	ghalldé howoge	ghalldián howogián
3. ghalldá howegá	ghalldí howegi	ghalldé hongc	ghalldián hongíán

FUTURE HABITUAL.—*I am probably, or shall be, in the habit of sending.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. ghalldá hundá	ghalldí hundi	ghalldé hunde	ghalldián hundián
howángá	howángí	howángo	howángián
2. ghalldá hundá	ghalldí hundi	ghalldé hunde	ghalldián hundián
howengá	howengi	howoge.	howogián.
3. ghalldá hundá	ghalldí hundi	ghalldé hunde	ghalldián hundián
howegá	howegi	hongc	hongíán

PAST.—*I sent.*

SINGULAR AND PLURAL.

Masculine.	Feminine.
1. } ghalliá, ghalle	
2. }	ghallí, ghallián
3. }	

PERFECT.—*I have sent.*

SINGULAR AND PLURAL.

Masculine.	Feminine.
1. } ghalliá hai, ghalle han	
2. }	ghallí hai, ghallián han
3. }	

PLUPERFECT.—*I had sent.*

SINGULAR AND PLURAL.

Masculine.	Feminine.
1. } ghalliá sá, ghalle se	
2. }	ghallí sí, ghallián síán
3. }	

FUTURE PAST.—*I probably have, or shall have, sent.*

SINGULAR AND PLURAL.

Masculine.	Feminine.
1. } ghalliá howegá, ghalle hongc	
2. }	ghallí howegi, ghallián hongíán
3. }	

N.B.—In these past tenses, the noun or pronoun would be in the instrumental case.

FUTURE.—*I shall send.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. ghallángá	ghallángí	ghallángo	ghallángián
2. ghallengá	ghallengí	ghallogc	ghallogián
3. ghallengá	ghallengí	ghallango	ghallangián



POTENTIAL MOOD.  
PRESENT.—*I would send.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } ghalldá	ghalldí	ghalldé	ghalldíán
2. }			
3. }			

DEFINITE PRESENT.—*I would be sending.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } ghalldá hundá	ghalldí hundi	ghalldé hunde,	ghalldíán hundián
2. }			
3. }			

PRESENT HABITUAL.—*I would be in the habit of sending.*

Is the same as the definite present.

FUTURE PROBABLE.—*I may be sending.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. ghalldá howán	ghalldí howán	ghalldé hoye	ghalldíán hoge
2. ghalldá howen	ghalldí howen	ghalldé howo	ghalldíán howo
3. ghalldá howe	ghalldí howe	ghalldé hon	ghalldíán hon

FUTURE HABITUAL. *I may be in the habit of sending.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. ghalldá hundá howán	ghalldí hundi howán	ghalldé hunde hoye	ghalldíán hundián hoye
2. ghalldá hundá howen	ghalldí hundi howen	ghalldé hunde howo	ghalldíán hundián howo
3. ghalldá hundá howe	ghalldí hundi howe	ghalldé hunde hon	ghalldíán hundián hon

PERFECT.—*I would have sent.*

SINGULAR AND PLURAL.

Masculine.	Feminine.
1. }	
2. } ghallíá hundá, ghalle hunde	ghallí hundi, ghallíán hundián
3. }	

FUTURE PAST.—*I may have sent.*

SINGULAR AND PLURAL.

Masculine.	Feminine.
1. }	
2. } ghallíá howe, ghalle hon	ghallí howe, ghallíán hon
3. }	

N.B.—The noun or pronoun in these two past tenses would be in the instrumental case.

FUTURE.—*I may or would send.*

SINGULAR AND PLURAL.

Masculine and Feminine.	Masculine and Feminine.
1. ghallán	ghallaye
2. ghallen	ghallo
3. ghalle	ghallan

## PASSIVE.

97. The passive voice has neither an imperative mood nor a gerund, and the past participle active is used with a passive meaning.

INFINITIVE MOOD.—*To be sent, having been sent.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
N. ... ghallíá jáná,	ghallí jání	ghalle jáne	ghallí jánián
	ghallíá ján		
Obq. cases ghalle jáne,	ghalle ján,	ghalle jánián	ghalle ghallíán jánián
	ghallíá jáne	janíán	

This form is however seldom used.

INDICATIVE MOOD.

PRESENT.—*I am sent.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } ghallíá jándá	ghallí jándí	ghalle jánde	ghallíán jándián
2. }			
3. }			

DEFINITE PRESENT.—*I am being sent.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. ghallíá jándá hán	ghallí jándí hán	ghalle jánde hán	ghallíán jándián hán
2. ghallíá jándá hain	ghallí jándí hain	ghalle jánde ho	ghallíán jándián ho
3. ghallíá jándá hai	ghallí jándí hai	ghalle jánde han	ghallíán jándián han

PRESENT HABITUAL.—*I am in the habit of being sent.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. ghallíá jándá	ghallí jándí	ghalle jánde	ghallíán jándián
hundá hán	hundi hán	hunde hán	hundián hán
2. ghallíá jándá	ghallí jándí	ghalle jánde	ghallíán jándián
hundá hain	hundi hain	hunde ho	hundián ho
3. ghallíá jándá	ghallí jándí	ghalle jánde	ghallíán jándián
hundá hai	hundi hai	hunde han	hundián han

IMPERFECT.—*I was being sent.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } ghallíá jándá sá	ghallí jándí sí	ghalle jánde se	ghallíán jándián sián
2. }			
3. }			

IMPERFECT HABITUAL.—*I was in the habit of being sent.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } ghallíá jándá	ghallí jándí	ghalle jánde	ghallíán jándián
2. }	hundi sí	hunde se	hundián sián
3. }			



FUTURE PROBABLE.—*I will be, or probably am being, sent.*

SINGULAR.

PLURAL.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. ghallíá jándá howángá	ghallí jándí howángí	ghalle jánde howángo	ghallíán jándíán howángián
2. ghallíá jándá howengá	ghallí jándí howengí	ghalle jánde howoge	ghallíán jándíán howogián
3. ghallíá jándá howegá	ghallí jándí howegí	ghalle jánde honge	ghallíán jándíán hongíán

PAST.—*I was sent.*

SINGULAR

PLURAL.

SINGULAR		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } ghallíá giá	ghallí gai	ghalle gae	ghallíán gaián
2. }			
3. }			

PERFECT.—*I have been sent*

SINGULAR.

PLURAL.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. ghallíá giá hán	ghallí gai hán	ghalle gae hán	ghallíán gaián hán
2. ghallíá giá hain	ghallí gai hain	ghalle gae ho	ghallíán gaián ho
3. ghallíá giá hai	ghallí gai hai	ghalle gae han	ghallíán gaián han

PLUPERFECT.—*I had been sent.*

SINGULAR.

PLURAL.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } ghallíá giá sá	ghallí gai sí	ghalle gae se	ghallíán gaián sián
2. }			
3. }			

FUTURE PAST.—*I shall have been, or probably was. sent.*

SINGULAR.

Masculine

Feminine.

Masculine	Feminine.
1. ghallíá giá, or ghallíá hoíá, howángá	ghallí gai, or ghallí hoí, howángí
2. ghallíá giá, or ghallíá hoíá, howengá	ghallí gai, or ghallí hoí, howengí
3. ghallíá giá, or ghallíá hoíá, howegá	ghallí gai, or ghallí hoí, howegí

PLURAL.

1. ghalle gae, or ghalle hoe, howángo	ghallíán gaián, or ghallíán hoíán, howángián
2. ghalle gae, or ghalle hoe, howoge	ghallíán gaián, or ghallíán hoíán, howogián
3. ghalle gae or ghalle hoe, honge	ghallíán gaián, or ghallíán hoíán, hongíán

FUTURE.—*I shall be sent.*

SINGULAR.

PLURAL.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. ghallíá jáwángá	ghallí jáwángí	ghalle jáwángo	ghallíán jáwángián
2. ghallíá jáwengá	ghallí jáwengí	ghalle jáwoge	ghallíán jáwogián
3. ghallíá jáwegá	ghallí jáwegí	ghalle jángo	ghallíán jángián

POTENTIAL MOOD.

PRESENT.—*I would be sent.*

SINGULAR.

PLURAL.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } ghallíá jándá	ghallí jándí	ghalle jánde	ghallíán jándíán
2. }			
3. }			

DEFINITE PRESENT.—*I am to be sent.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } ghallíá jándá	ghallí jándí	ghalle jánde	ghallíán jándíán
2. } hundá	hundí		
3. }			

FUTURE PROBABLE.—*I may be sent.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. ghallíá jándá	ghallí jándí	ghalle jánde	ghallíán jándíán
howán	howán		
2. ghallíá jándá	ghallí jándí		
howén	howén	ghalle jánde	ghallíán jándíán
3. ghallíá jándá	ghallí jándí		
howe	howe		

FUTURE HABITUAL.—*I may be in the habit of being sent.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. ghallíá jándá	ghallí jándí	ghalle jánde	ghallíán jándíán
hundá howán	hundí howán		
2. ghallíá jándá	ghallí jándí		
hundá howén	hundí howén	ghalle jánde	ghallíán jándíán
3. ghallíá jándá	ghallí jándí		
hundá howe	howe		

PERFECT.—*I would have been sent.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } ghallíá giá hundá	ghallí gaí hundí	ghalle gae hunde	ghallíán gaíán hundíán
2. } ghallíá giá hundá	ghallí gaí hundí		
3. } ghallíá giá hundá	ghallí gaí hundí		

FUTURE PAST.—*I may, or shall have been, sent.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. ghallíá giá, or ghallíá hoíá, howán	ghallí gaí, or ghallí hoí, howán	ghalle gae, or ghalle hoe, hoye	ghallíán gaíán or ghallíán hoíán hoye
2. ghallíá giá, or ghallíá hoíá, howén	ghallí gaí, or ghallí hoí, howén		
3. ghallíá giá, or ghallíá hoíá, howe	ghallí gaí, or ghallí hoí, howe		

FUTURE.—*I may, or shall, be sent.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. ghallíá jáwán	ghallí jáwán	ghalle jáye	ghallíán jáye
2. ghallíá jáwén	ghallí jáwén		
3. ghallíá jáwe	ghallí jáwe		

98. The following is another form of the passive voice : active, márná, *to beat*.—Root, nár.

Principal parts ; present participle, márdá, past participle, mární ; future tense, marán.



PASSIVE VOICE.

INFINITIVE MOOD.—*To be beaten.*

SINGULAR.

PLURAL.

Masculine.

Feminine.

Masculine.

Feminine.

N.

máridá ján,  
máridá jáná

máridí jání

máride jáne

máridián jánián

Obq. case

máride ján,  
máride jáne

máridí jání,  
máridí ján

máride jánián,  
máride ján

máridián jánián

INDICATIVE MOOD.

PRESENT.—*I am beaten.*

SINGULAR.

PLURAL.

Masculine.

Feminine.

Masculine.

Feminine.

1.  
2.  
3.

máridá

máridí

máride

máridián

DEFINITE PRESENT.—*I am being beaten.*

SINGULAR.

PLURAL.

Masculine.

Feminine.

Masculine.

Feminine.

1. máridá hán

máridí hán

máride hán

máridián hán

2. máridá hain

máridí hain

máride ho

máridián ho

3. máridá hai

máridí hai

máride han

máridián han

PRESENT HABITUAL.—*I am in the habit of being beaten.*

SINGULAR.

PLURAL.

Masculine.

Feminine.

Masculine.

Feminine.

1. máridá hundá máridí hundí

máride hunde máridián hundíán

2. máridá hundá máridí hundí

máride hunde máridián hundíán

3. máridá hundá máridí hundí

máride hunde máridián hundíán

IMPERFECT.—*I was being beaten.*

SINGULAR.

PLURAL.

Masculine.

Feminine.

Masculine.

Feminine.

1.  
2.  
3.

máridá sá

máridí sí

máride se

máridián sián

IMPERFECT HABITUAL.—*I was in the habit of being beaten.*

SINGULAR.

PLURAL.

Masculine.

Feminine.

Masculine.

Feminine.

1. máridá hundá máridí hundí sí

máride hunde se máridián hundíán

2. sá

sián

FUTURE PROBABLE.—*I shall be, or probably am being, beaten.*

SINGULAR.

PLURAL.

Masculine.

Feminine.

Masculine.

Feminine.

1. máridá howángá máridí howángí

máride howáge máridián howángián

2. máridá howengá máridí howengi

máride howoge máridián howogián

3. máridá howegá máridí howegí

máride hongge máridián honggián

FUTURE.—*I shall be beaten.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. máriángá	máriángí	máriáŋge	máriángián
2. máriengá	máriengi	márioge	máriogián
3. máriegá	máriegi	máriange	máriangián

This form is however seldom used.

## POTENTIAL, MOOD.

PRESENT.—*I would be beaten.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } máridá	máridí	máride	máridián
2. }			
3. }			

DEFINITE PRESENT.—*I am to be, or could be, beaten.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. } máridá hundá	máridí hundi	máride hunde	máridián hundián
2. }			
3. }			

FUTURE PROBABLE.—*I may be beaten.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. máridá howán	máridí howan	máride hoye	máridián hoye
2. máridá howen	máridí howen	máride howo	máridián howo
3. máridá howe	máridí howe	máride hon	máridián hon

FUTURE HABITUAL.—*I may be habitually beaten.*

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. máridá hundá	máridí hundi	máride hunde	máridián hundián
howán	howán	hoye	hoye
2. máridá hundá	máridí hundi	máride hunde	máridián hundián
howen	howen	howo	howo
3. máridá hundá	máridí hundi	máride hunde	máridián hundián
howe	howe	hon	hon

FUTURE.—*I shall, or will, be beaten.*

SINGULAR.	PLURAL.
Masculine and Feminine.	Masculine and Feminine.
1. márián	máriye
2. márién	márió
3. márié	márián

This tense is seldom used.

89. The other forms of hán **are also** often used as auxiliaries, although not given above. Sí, instead of sá, is often used in the masculine of past tenses.



## IRREGULAR VERBS.

100. The following are some of the most common irregular verbs ; in the parts not referred to, the conjugation is regular :—

Infinitive.	Present participle.	Past participle.	Future tense.	Gerund.	REMARKS.
síná, to sew	...	síta, síá	...	siá.	
honá, to be	bundá	...	...	...	also regular
karná, to do	...	kítá	...	...	
kháná, to eat	...	khádhá, khádhá	...	kháíá, khádhá,	
janná, to bear (young)	...	jáia	...	...	also regular
jánná, to know	...	játá	...	...	also regular
jána, to go	...	giá giáia	...	jáyá giá	Inper. jáh
dhahíná, } to fall down	...	dhathá	...	...	also regular
dhainá	...	...	...	...	also regular
dekhná, to see	...	di+há, dithá	...	...	Inper. dih, plur dío, dewo
dená, to give	dinda	dittá	dián, dewán	diá	also regular
nahánná, to bathe	...	...	...	nahátia	also regular
pahunchná, to arrive	...	pahuntá, punjá	pahután	...	
painá, } to fall	...	piá	pawán	...	
panná,	...	...	...	...	also regular
baránná, to rain	...	batthá	...	...	also regular
banahná, to bind	...	baddhá	...	...	Inper. rahu ; also regular
rahiná, to stay	...	rihá	...	...	
lená, to take	...	liá, laiá, litá	lawán	liá.	
pachháná, to recognize	...	pachhátá	...	...	also regular.

## CASUAL VERBS.

101. Casual verbs are used to express what is done by the instrumentality of another person, and are formed either from active or neuter verbs, (i) by adding an, wán, lán, ál to the root; e.g.,

kar, do, karán or karwán, *cause to do*.

dekh, see, dikhlán or dekhál, *cause to see, show*.

(ii) by changing the last short vowel of the root into a long one, e.g.,

bal, burn, bál, *cause to burn, kindle*,

ukhar, be rooted up, ukher, *root up*,

tur, depart, tor, *send away*.

## MOODS, TENSES, &amp;c.

102. The syllable "we" in the third person singular, future, both indicative and potential, of such verbs as terminate their roots in n, is often changed into e as jáegá for jáwegá.

103. The syllable "ye" of the indefinite future potential, is often changed into iye and íe, as kariye, chalíe; and the third person future, potential and indicative admits of "wa" being inserted before final n, as howan for hon.

104. The past tenses are sometimes used for the future, e.g., Je tain agge pair áhára, tán main terí ján láí, *If you put a foot forward, I will take your life*.

105. The past and imperfect are often used interchangeably; so are the present and the definite present.

106. The future potential is sometimes used for the future indicative, e.g., Je hukam howe tán main jáwán, *If there is an order, I will go*.

107. The infinitive, governed by an active verb, sometimes drops the termination ná, ná, &c. e.g., Tusín achchhiánchíján de jánde ho, *You know how to give good things*; Tún park jándá hain, *Do you know how to read?*

108. The "nai" of the instrumental case being originally a preposition meaning, "by," the infinitive is often construed with this case, to express certainty or obligation, the verb hán or honá being at the same time either expressed or understood; thus, main áuná, *I will certainly come*; us ne áuná sá, *he was to have come*; tusín áuná, *you must come*.

109. In the passive voice, honá is sometimes substituted for jáná, as Babut máyá kharchí hoí hai, *Much wealth has been expended*; Mibnat kítí hundí hai, *Labour is being performed*.



110. Neuter verbs can, in some cases, be used in the passive form, but without a passive meaning, e.g., *prápat hoídá acquires*; *jáídá goes*.

111. In some parts of the Panjáb, the following peculiarities prevail; instead of the instrumental pronoun "us ne," the verb takes the suffix "os", and at the same time drops its own final letter, as *Kítos, he did*, for *Us ne kítá*; *Pínde asán, we are drinking*, is used for *Asín píndé hánge*; *Main kardá ahá, I was doing*, for *main kardá sá*; *uh karsí, he will do*, for *uh karegá*; *nase, was not*, for *nahín sá*.

#### COMPOUND VERBS.

112. Compound verbs are formed:—

- (i). by uniting a verb with a noun; as *Mull lená, to buy*; *kabúl karná, to accept*, *bián honá, to be explained*.
- (ii). by repeating a verb with some slight variation, to give greater emphasis, as *Ukharná pukharná, to be plucked up root and branch*. Both parts are conjugated throughout.
- (iii). by prefixing, to verbal roots, certain other verbs, which enable them to express possibility, inception, transition, completion, &c., e.g., *Wách sakná to be able to read*; *turpainá, to set out*; *bahí jáná, to sit down*; *khá hatná, to finish eating*.
- (iv). by prefixing a gerund to the verb *karná*, thus denoting habit, as *Uh parhiá kardá, he is in the habit of reading*.
- (v). by prefixing a participle, either past or present, to a verb denoting action or rest, to signify the idea of continuance, as *Uh mai nún mári hí gía, he went on beating me*; *gajní unhán de hathon jándí laggi, Thazní began to go gradually out of their hands*; *uh kanm kardá jándá hái, he goes on doing the work*. If the participle is repeated, the meaning is different, as *Uh kanm kardá kardá jándá hai, he does the work as he goes*.

#### ADVERBS.

113. Many adverbs were originally nouns, or a combination of nouns with other parts of speech, as "uthe," there, from "us tháun," that place; "kichchar," how long, from "kitná," how much, "chir," time; they are therefore often construed with prepositions, as if they were nouns still, as "uthe te" or "uthon," from there, thence; also with adjectives, as "bar kite," every where.

## CONJUNCTIONS.

114. The following are some of the conjunctions in most frequent use ;

ake, *ke*, *or*.  
 ate, *te*, *and*.  
 apar ; aipar *except*, *but*.  
 athwá, *or*.  
 ar *and*.  
 magwán, magon, *but*, *but even*.  
 je, jekar, *if*.

tán, *then*.  
 tán bhí, *nevertheless*, *still*.  
 nále, *also*, *both and*.  
 par, *but*.  
 balak, *but*, *but even*.  
 bháwen, *although*.  
 yá, *or*.

115. Some of these are used as correlatives to each other as, *je if*—*tán, then* ; *bháwen, although*—*tán bhí, still* ; *nále, both*—*nále, and*. Of those that naturally go together, the former is sometimes understood, as *Hukm howe, tán maín jáwán, if I have permission, I will go* ; *je* being understood.

## PREPOSITIONS.

116. What has been said of the origin of adverbs (113), likewise applies to prepositions, and they, therefore, have the same power to control the gender of words depending on them, that nouns have ; *e.g.*, *chaphere, on all sides*, derived from *chár, four*, and *pherá, a circuit*, requires the genitive particle of the word, which it governs, to be in the masculine gender, as *Us makán de chaphere, all around that place*.

117. Two prepositions are often used together as *wichch te, or wichchon, out of, from the midst of* ; *wichdon, through the midst of*.

118. “Don” is never used, except in composition with other prepositions or with adverbs.

119. “On” is an inseparable preposition, and is written as part of the word which it governs as *gharon, from home*.

120. The following prepositions govern the genitive case:—

agge, *before*.  
 aggion, *from before*.  
 anusár, *according to*.  
 ang sang, *accompanying*.  
 andar, *within*.  
 andaron, *from within*.  
 andardon, } *by the way of*  
 andardion, } *the inside of*.  
 rde girde, *about*.  
 ute above, *on*.  
 upar over, *on*.  
 uparon, *from above*.  
 upardon, } *by the way of the*  
 upardion, } *upper side of*.

sane }  
 samet, } *together with*.  
 sáhniné, *before*.  
 sáhnion, *from before*.  
 sáth, }  
 sang, } *with*.  
 sababb, *on account of*.  
 heth, *below*.  
 hethon, *from below*.  
 hethdon, *by the way of the underside of*.  
 hakk wichch, *respecting*.  
 kol, *by*.  
 kolo, *from*.



koldon, } along by.  
 koldion, }  
 káran, } on account of.  
 káran, }  
 girde, around.  
 gabhbhe, in the midst of.  
 gel, with.  
 chhutt, without.  
 táin, to.  
 nál, with.  
 nálon, from, in comparison with.  
 nere } near.  
 nere, tere }  
 nerion, from the vicinity of.  
 nerdon, through the vicinity of.  
 níche, below.  
 níchon, from beneath.  
 niáin, like.  
 páh, } by.  
 pás, }  
 páhon, } from.  
 páson, }  
 pichchhe, after.  
 pichchhon, after, from behind.  
 barabbar, } even with, equal to.  
 barábar, }  
 barobar, }  
 bábat, concerning.  
 báhar, outside of.  
 báharon, from without.

báhardon, } by the way of the  
 báhardion, } outside of.  
 bagal, on the side of.  
 bagalon, from the side of.  
 bagaldon, by the side of.  
 bájh, besides.  
 bájhon, besides.  
 magari, behind.  
 magari, from behind, after  
 magari, by the rear of.  
 muhre, before.  
 muhron, from before.  
 lág, adjacent to.  
 lágion, from contact with.  
 lagbhag, about.  
 lai, for.  
 lánbh, by the side of.  
 lánbh chánbh, about, in the vicinity  
 of.  
 wal, towards.  
 walon, from the direction of.  
 wichch, in, among.  
 wichchon, from within, from amongst  
 wichdon, by the way of the inside of  
 through.  
 wichchín, through.  
 wichále, } between, in the midst of  
 wichkáhe, }  
 wichkár, }  
 wikhe, in, respecting.  
 wáste, for, on account of.  
 wánjhú, like.

121. The prepositions governing the dative case are Nún, táin, torí, tíkka, and tíkur, and they all mean *to* or *for*.

122. The following prepositions are used with the ablative:—

Sir, on the head of exactly at or on,  
 on with  
 par } on, upon.  
 utte }  
 te }  
 puron, } from on, off.  
 purte, }  
 utton, }

te, }  
 thín, } by, of, out of. 32262  
 thon. }  
 on, }  
 karké, by, by means of, by the means  
 of.

#### NUMBERS AND NUMERALS.

123. The names of the figures are:—

Eká, one, dúá, two, tíá, three, chauká, four, pánjá, five, chhakká, six, sáta, seven, áthá, eight, náia, náian, or na-uká nine, bindi, cipher,

124. The figures are also sometimes called, ikánk or ikáng, dúánk or dúáng, &c.

125. The cardinal and ordinal numbers are as follows :—

*Cardinals.*

*Ordinals.*

1 ikk.	pañilá,	1st
2 do.	dujá, dúá,	2nd
3 tinn, trai.	tíjá, tíá,	3rd
4 chár.	chauthá,	4th
5 panj.	panjwán,	5th
6 chhe.	chhewán,	6th
7 satt.	sattwán,	7th
8 attí.	attíwán,	8th
9 nau, na-un.	nauwán, na-nwan	9th
10 das.	daswán,	10th
11 giáran, yáran.	giáruwán, yáruwán	11th
12 báran.	bárawán,	12th
13 terán.	terawán,	13th
14 chaudán	chaudhwán,	14th
15 pandrán.	pandharwán,	15th
16 soláh.	solawán,	16th
17 satáran.	satárawán,	17th
18 atháran.	athárawán,	18th
19 nnní.	unníhwán,	19th
20 híh, wíh.	bíhwán,	20th
21 ikkí.	ikkíhwán.	21st
22 báí.	báíswán,	22nd
23 teí, treí.	teíswán, treíswán,	23rd
24 chauwí, chawwí, chaubí, chabbí.	chaubiswán, chawíhwán,	24th
25 panjí, pachchí.	pachíswán, panjíhwán,	25th
26 chhabbí.	chhabbísán,	26th
27 satái.	satáíswán,	27th
28 athái.	atháíswán,	28th
29 unattí, unattrí.	unnatíswán,	29th
30 tíh, tríh.	tíswán, tíhwán, trihwán,	30th
31 ikattí, akattí, akattrí.	iktíswán, akattíswán,	31st
32 battí, battrí.	battíswán,	32nd
33 tetí, tetrí.	tetíswán,	33rd
34 chantí, chautrí.	chantíswán,	34th
35 paintí, paintrí.	paintíswán,	35th
36 chhattí, chhattrí.	chhattíswán,	36th
37 saintí, saintrí.	saintíswán,	37th
38 athattí, athattrí.	athattíswán,	38th
39 untáli.	untálíswán,	39th
40 chálí.	chálíwán, chálíswán,	40th
41 iktáli.	iktáhalwán,	41st
42 baitáli, batáli.	bíahálwán,	42nd
43 titáli, taitáli, tirtáli.	titáhalwán,	43rd
44 chautáli.	chutáhalwán,	44th
45 paintáli, pantáli.	paintáhalwán,	45th
46 chhitáli, chhatalí.	chhitáhalwán,	46th
47 saintáli, santáli.	saintáhalwán,	47th
48 athtáli.	athtáhalwán,	48th
49 unanjá, unwanjá.	unanjhwán,	49th
50 panjá.	panjáhwán,	50th
51 ikwanjá.	ikwanjhwán,	51st
52 bawanjá.	bawanjhwán,	52nd
53 tiwanjá, tirwanjá.	tiwanjhwán,	53rd
54 chuhanjá, chauranjá.	churanjhwán,	54th
55 pachwanjá.	pachwanjhwán,	55th
56 chhiwanjá, chhipanjá.	chhiwanjhwán, chhipanjh-	56th
57 satwanjá.	wán, satwanjhwán,	57th



*Cardinals.*

58	athwanjá.
59	unáhat.
60	satth.
61	ikáhat.
62	báhat.
63	trehat, tehat.
64	chauhat.
65	painhat.
66	chhiáhat.
67	satáhat.
68	atháhat.
69	unhattar.
70	sattar.
71	ikhattar, akhattar.
72	bahattar.
73	tihattar.
74	chuhattar, chauhattar.
75	panjhattar.
76	chhihattar.
77	satattar.
78	athattar.
79	unási.
80	assí.
81	ikási.
82	biási.
83	tírásí, tíásí.
84	churási, chaurási.
85	pachási.
86	chhiási.
87	satási.
88	athási.
89	unánwen.
90	nawwe, nabbe.
91	kánwen, ikánmen.
92	bánwen, bánmen.
93	tiránwen, tiránmen.
94	churánwen, churánmen.
95	pachánwen, pachánmen.
96	chhiánwen, chhiánme.
97	satánwen, satánmen.
98	athánwen, athánmen.
99	nirannwen, nirannmen.
100	sai, saikrá, sau.

*Ordinals.*

athwanjhwán,	58th
unáhatwán,	59th
satthwán,	60th
ikáhatwán,	61st
báhatwán,	62nd
trehatwán,	63rd
chauhatwán,	64th
painhatwán,	65th
chhiáhatwán,	66th
satáhatwán,	67th
atháhatwán,	68th
unhattarwán,	69th
sattarwán,	70th
ikhattarwán,	71st
bahattarwán,	72nd
tihattarwán,	73rd
chuhattarwán,	74th
panjhattarwán,	75th
chhihattarwán,	76th
satattarwán,	77th
athattarwán,	78th
unásiwán,	79th
assíhwán,	80th
ikáhásiwán, ikásiwán,	81st
biáhásiwán, biásiwán,	82nd
tirásiwán,	83rd
churásiwán,	84th
pachásiwán,	85th
chhiásiwán,	86th
satásiwán,	87th
athásiwán,	88th
unáhanwán,	89th
nabhbhán, nabhbhwán,	90th
ikáhanwán,	91st
báhanwán,	92nd
tiránwán, tiránhwán,	
triánhwán,	93rd
churáhanwán, churánh-	
wán,	94th
pacháhanwán, pachánh-	
wán,	95th
chiáhanwán, chhiánhwán,	96th
satáhanwán, satánhwán,	97th
atháhanwán, athánhwán,	98th
nirannwán,	99th
sa-íá, saiá, sauwán,	100th

N.B.—In the ordinals, the terminal “wán” is liable to be changed into “mán.”

126. The aggregate numbers are :—

1 kán or kaun,  $1\frac{1}{2}$  dudhá, 2 dúní,  $2\frac{1}{2}$  dháíá, 3 tiáun or tiáún,  $3\frac{1}{2}$  úta, úntá, or úthá, 4 chauká,  $4\frac{1}{2}$  dhaunchá, dhaunchá, 5 pánjá, 6 chhakká, 7 sátá, 8 áthá, 9 náían, 10 dáhá, daháká, dahákká, 20 korí, bíhrá, wíhá, 50 panjá, 100 sai, saikrá, sau, 1,000 hajár, sah sar, sahansar, 1,00,000 lakkh, 10,000,000 karor, 1,000,000,000 arab, 100,000,000,000 kharab, 10,000,000,000,000 níl, 1,000,000,000,000,000 padam, 100,000,000,000,000,000 dhajam, 10,000,000,000,000,000,000 sankh.

127. The following words denote proportions :

Dudhí  $1\frac{1}{2}$  to 1 ; panj duwanjī 2 to 3 ; panjotrí or pachotrí 5 to 100 ; dasotri 10 to 100 ; adhdharí 1 to 1.

128. The fractional numbers are :—

$\frac{1}{8}$  addh páu ;  $\frac{1}{4}$  páu, chutháí,  $\frac{1}{3}$  tiháí,  $\frac{2}{3}$  dúdh páu,  $\frac{1}{2}$  addh, addhá,  $\frac{2}{3}$  do tiháí,  $\frac{3}{4}$  paun, tinn páu,  $1\frac{1}{4}$  sawá, sawái, sawáíá,  $1\frac{1}{2}$  dudh, dedh, deudhá,  $1\frac{3}{4}$  paune do,  $2\frac{1}{4}$  sawá do,  $2\frac{1}{2}$  dháí,  $2\frac{3}{4}$  páune tinn,  $3\frac{1}{4}$  sawá tinn,  $3\frac{1}{2}$  sádhe tinn,  $3\frac{3}{4}$  paune chár,  $4\frac{1}{4}$  sawá chár,  $4\frac{1}{2}$  sádhe chár, &c.

129. The following words, expressing aggregate numbers, have special applications :—

Jor or jorá, a pair ; takká, two pice ; gandá, four cowries, four pice or four rupees ; dháíá or dháyá, two and a half seers ; paser, or battí, five seers ; dharí, ten seers ; dhaunn, twenty seers ; man, forty seers ; mání 12 mans ; nokará, nine pieces of cloth.

130. Words denoting “fold” are :—

Dúná, dúni, two fold ; tiuná, tiguná, three fold ; chauná, chauguná four fold ; pachauná, panjauná, five fold ; chhiauná chhiguná six fold ; satauná, satguná, seven fold ; athauná, athguná, eight fold ; nauná, nauguná, nine fold ; dasauná, dasguná ten fold.

131. One and three quarter fold is expressed paundúne ; two and a half fold, dhaguná, dháguná ; two and three quarter fold, paune tíune, &c.

132. Single, double, &c., are expressed as follows :—

Single, ikahrá, or kahirá ; double, dohará or doharas ; triple tihará or tiharas ; quadruple chaudará, cha-uhará, cha-uharas ; quintuple, panjauhará or paja-uharas ; sextuple, chheaurá ; septuple, &c., sataurá, &c.

133. Adverbs of time are :—

To-day ajj ; yesterday or to-morrow kall ; to-morrow, bhalak, bhalke ; day before yesterday, day after to-morrow, parason ; fourth day (inclusive) before or after, chauth ; fifth day (inclusive) before or after ; panjauth ; sixth day (inclusive) before or after chhiauth ; seventh day (inclusive) before or after, satauth ; eighth day (inclusive) before or after, athauth.

134. The days of the week are :—

Sunday áitwár ; Monday, somwár or pír ; Tuesday, mangal ; Wednesday, budh ; Thursday, bír, wír, jumerát ; Friday, sukkar, an ; Saturday bár, saníchhar, haftá.



## 135. The months are :—

	from middle of	March to middle of	
Chet		March to middle of	April.
Baisákh	„	April	May.
Jeth	„	May	June.
Hár, Hárh	„	June	July.
Sáun	„	July	August.
Bhádón, Bhádrón	„	August	September.
Assu	„	September	October.
Kattak	„	October	November.
Maghghar	„	November	December.
Poh	„	December	January.
Mágh	„	January	February.
Phaggan	„	February	March.

136. The civil year begins with Chet; the astronomical, with Baisákh.

137. Each lunar month is divided into two parts of fifteen days each; the first, from new to full moon, is called sudí, or *the light half*, and the second, from full moon to new, badí, or *the dark half*. The dates, “tith, or thith,” are as follows :—

1st ekam.	9th nānmí, na-nmí.
2nd dúj.	10th dasmí.
3rd tíj.	11th ikádsí, kádsí.
4th chauth.	12th duádsí.
5th panchmí.	13th tirádsí.
6th ohhath chath, khastí.	14th chande.
7th sataín, satmí.	15th (sudí) punniá, puranmási.
8th athain, athmí, astmí, athon.	15th (badí) maus, amassíá.

## 138. The principal points of the compass are :—

N. utar.	N. E. ísan kaun.
S. dakkhan.	S. E. agau kaun.
E. párab.	S. W. nairit kaun.
W. pachchham.	N. W. báib kaun.

## SYNTAX.

*Nouns and Personal Pronouns.*

139. Two or more nouns coming together, and meaning the same thing, have a common government, *e.g.*, *Ih tá sáde píu dharam singh dá mál hai, This is the property of our father, Dharm Singh.*

*Nominative.*

140. **The** subject of a verb, except with the past tenses of active verbs, is required to be in the Nominative, *e.g.*, *Ghorá achchhá tará nál challá hai, The horse goes well.*

*Instrumental.*

141. The instrumental case is used to express the subject of any of the past tenses of active verbs, except *kúná to say*; *bolná to speak*, *liáuná to bring*, and all verbs compounded with *chukkná to finish*.

142. In some parts, the sign “nai” is commonly omitted.

*Genitive.*

143. The genitive case is construed with several parts of speech :—

- (i.) With nouns, as *Sarkár dá mál*, *The property of the state* ;
- (ii.) With substantive participles, used as nouns, as *Bálakan dá bharáunwálá*, *The teacher of the boys* ;
- (iii.) With adjectives, as *Is kanm de laik*, *Fit for this business*,
- (iv.) With gerunds, as *Uh phal de kháhadíán rogí hogiá*, *He became ill by eating fruit* ;
- (v.) With verbs in the infinitive mood, as *Uh mere áun te ákk giá*, *He was offended at my coming* ;
- (VI.) With prepositions (see 120), as *Guáchí hóí pothí .mere bharáw de kaul haí*, *The lost book is with my brother* ;
- (VII.) With a participle, as *Uh mere áunde hí margiá*, *He died at the moment of my coming*.

144. The noun, which governs the genitive, is sometimes omitted, as *Rája de (ghar) ikk putt janmiá*, *A son was born to the king* ; *usdí (gall) sun*, *hear him* ; *ghar dián (lokán de) wánjhú*, *like the people of the house*.

145. The preposition is not always expressed, as *Main usí jágá rahángá*, *I will stay in this very place*.

146. The sign of the genitive is very often omitted, as *Is lai* for *Is dá la-i*, *on this account* ; *ikk Nának pádrí áíá*, *a priest of Nának came*.

147. The genitive is usually, though not always, placed before the noun that governs it.

148. The genitive with *táin* is sometimes substituted for the dative or accusative, as *Un mere táin káchú dittá*, *He gave me a knife* ; *uh mere táin ápne nál le giá*, *he took me with him*.

*Dative.*

149. The dative preposition *nún* is often omitted, as *Uh ghar giá*, *He went home*.

*Accusative.*

150. The accusative is used after an active verb, as *Uh manukkh ápne ghore nún márdá hai*, *the man is beating his horse*.

151. The nominative form of the noun is frequently used for the accusative, especially after verbs denoting giving, asking, or receiving, as *Uh pothí mai nún dio*, *Give me that book* ; *un ák sawwál mai nún puchhiá*, *he asked me one question*.



*Ablative.*

152. Instead of taking a preposition, the ablative sometimes adds *i* or *e* to the final syllable, e.g., Merí jabání, for Merí jabánte, *By my tongue*; phajre, *in the morning* (see also 30).

153. Nouns of time and place are often repeated, and used in the ablative without a preposition, to express the idea of continued succession; as Uh gharí gharí áiá, *He came continually*; nagar de phúk jándí khabar ghar ghar khind rahí sí, *the news of the burning of the city spread from house to house*; but they are more properly adverbs.

*Vocative.*

154. The vocative is construed with an interjection, either expressed or understood, as He mundiá, *O boy!* marukkhá *O man!*

*Adjectives, adjective pronouns, and participles.*

155. Such must agree in gender, number, and case with the nouns, pronouns or infinitives, which they qualify, e.g., Uh oprián gáían nún rakkhdá sá, *He was keeping other people's cows*; asín ihíán jíhián gallán nahin sunián síán, *we had not heard such words as these*; ih kurí wadí hassanwáli haí, *this girl is a great laugh*.

156. When used to qualify several nouns of different genders, connected with each other by a conjunction, they must either agree in gender and number with the nearest, or be put in the masculine, generally the masculine plural, in reference to them all.

*Verbs.*

157. A Verb must agree in gender, number, and person, with its subject, whenever that subject is in the nominative case, e.g., Jimídár lok bhaun nún báhan de se, *The farmers were ploughing the ground*; sárián trímatán milke kann karangíán, *all the women united will do the work*.

158. When a verb has two or more nominatives in the singular number, united by a conjunction, it may be made plural, so as to agree with all of them; but if they are of different genders, the verb must be in the masculine form, e.g., Pitá ar dhí katthe jánde se, *The father and daughter were going together*.

159. If all the nominatives are plural, or even the one adjacent to the verb, their persons being the same, the verb refers directly to the last only, and agrees with it in gender, and number e.g., Pitá ar uh dián dhíán katthián jándián síán, *The father and his daughters were going together*.

160. When the nominatives are of different persons, the verb conforms to the first, rather than to the second, and to the

second rather than to the third, *e.g.*, Main ar tún jáwángé, *I and you will go*, tún ar tere bhái jáoge, *you and your brothers will go*; but the third person, if plural, and nearest the verb, may prevail over both the other persons, if singular, *e.g.*, Main ar tún ar tere bhái katthe jánge, *I, and you, and your brothers, will go together*.

161. An active verb, in the past tenses, when the instrumental is used, agrees with its object, if used in the nominative form of the accusative, in gender and number, *e.g.*, Ráj nai uchchí kandh usárí, *The mason built a high wall*; but if the object is in the accusative form, the verb must be in the third person, masculine, singular, *e.g.*, Ráj nai uchhí kandh nún usáríá, *The mason built a high wall*.

162. When there is more than one object in the nominative form, the verb should agree in gender and number with the nearest.

#### *Infinitive and gerund.*

163. Verbs in the infinitive, and gerunds, are subject to the same general rules as nouns.

164. The infinitive of an active verb, which has a noun in the nominative form for its object, must agree with that noun in gender and number, *e.g.*, Kachíchíán láinián hon gián, *There will be gnashing of teeth*.

165. Gerunds also sometimes conform their gender to that of the nouns they govern, *e.g.*, Merá bharáu merí jamín atte hawelí pái cháhandá hai, *My brother wishes to build a house on my ground*; but not always, *e.g.*, Asín pothián parhiá karde hán, *We are in the habit of reading books*.



# INDEX TO GRAMMAR.

## A

- Ablative case, 14, 30.
- „ „ prepositions governing, 122.
- „ „ rules regarding, 152, 153.
- Accusative case, 13.
- „ „ rules regarding, 150, 151.
- Adjective pronouns, agreement of, 155, 156.
- Adjectives, agreement of, 155, 156.
- „ declension of, 38, 39, 40.
- „ formation of, 36, 37.
- Adverbs, 113.
- „ of time, 133.
- Aggregate numbers, 126, 129.
- Alphabet, Gurmukhí, 1.
- Áp, pronoun, used respectfully, 64.
- Astronomical year commences, 136.
- Auxiliaries used in forming tenses, 92.
- „ hán, &c., other forms of, also used, 99.

## B

- Bindí, rules regarding position of, in declension of nouns, 27.

## C

- Cardinal numbers, 125
- Case inflexions, 8.
- Cases, how many, 9.
- „ distinction of, 10.
- Casual verbs, how formed, 101.
- Changes allowed in moods and tenses, 102—106.
- Civil year commences, 136.
- Comparison, degrees of, 41.
- Compass, principal points of, 138.
- Compound nouns, &c., gender of, 32.
- „ verbs, how formed, 112.
- Conjunctions, 114, 115.
- Consonants, compound, 4.

## D

- Dative case, 13.
- „ prepositions governing, 121.
- „ rules regarding, 149.
- Days of week, 134.
- Declensions how many, 16.
- „ first, how distinguished, 17.
- „ „ first variation, 18.

## D.—conclā.

- Declensions second variation, 19.
- „ second, how distinguished, 20.
- „ first variation, 21.
- „ second „ 22.
- „ third, how distinguished, 23.
- „ „ first variation, 24.
- „ „ second „ 25.
- „ „ third „ 26.
- Derivatives, how formed, 33.

## F

- Feminines ending in í, meaning of, 35.
- „ how formed from masculines, 34.
- Figures, names of, 123, 124.
- „ numerical, 5.
- “Fold,” words denoting, 130, 131.
- Foreign nouns, declension of, 29.
- Fractional numbers, 128.
- Future potential, how formed, 86, 87.

## G

- Genders, 9.
- „ inflexion of, 8.
- „ rules for determining, 31.
- Genitive case, prepositions governing, 120.
- Genitive case, rules regarding, 12, 143—147.
- Genitive case, substituted for dative or accusative, 148.
- Gerunds, 184.
- „ formation of, 91.

## H

- Honá substituted for jáná in passive, 109.

## I

- Indeclinable nouns, 28.
- Infinitive, how formed, 90.
- Instrumental case, rules regarding, 11, 141, 142, 161, 162.
- Instrumental case with infinitive, expresses certainty, &c., 108.
- Irregular verbs, table of, 100.

**K**

Koí, declension of, 48.

**L**

Letters, distinction of, 6.

Lunar months, divisions and dates of, 137.

**M**

Marks used in writing, 3.

Months, names of, 135.

Moods of verbs, 82.

**N**

Neuter verbs in passive, 110.

Nominative case, rules regarding, 140.

Nouns, syntax of, 139.

Numbers, 9.

„ inflexions of, 8.

Numerals, declension of, 40.

**O**

Ordinal numbers, 125.

**P**

Participles, agreement of, with nouns, &c., 155, 156.

Participles, indefinite how formed, 88.

„ of verbs, 84.

„ past how formed, 86, 87.

„ present, how formed, 86, 87.

„ substantive, how formed, 89.

Parts of speech, 7.

Peculiarities in parts of Panjáb, 111.

Prepositions, 116, 118, 119.

„ used together, 117.

„ governing ablative, 122.

„ „ dative, 121.

„ „ genitive, 120.

Pronouns, ablative of personal, I and thou, 75.

Pronouns, compound, 67.

„ „ declension of, 68—71.

Pronouns, contractions in, 79.

„ correlative, 57.

„ „ declension of, 58.

„ definite, 45.

**P—conclō.**

Pronouns definite declension of, 46.

„ elision in, 78.

„ government of, in syntax, 139.

„ how made emphatic, 72, 73, 77.

„ indefinite 47.

„ „ declension of, 49—52.

Pronouns, instrumental case, rules regarding, 74.

Pronouns, interrogative, 59.

„ „ declension of 60—62.

Pronouns, kinds of, 42.

„ oblique cases of, change in, 76.

„ reflexive, 63, 34.

„ „ declension of, 65, 66.

„ relative, 53.

„ „ declension, 54—56.

„ simple adjective, 44.

„ „ personal, 43.

Proportion, words denoting, 127.

**R**

Root of verbs, 85.

**S**

Single, double, &c., how expressed, 132.

**T**

Tenses of verbs, 83.

„ „ how formed, 85.

Tippí, rules regarding, in declension of nouns, 27.

**V**

Verb ghallna (active of) declined, 96.

„ (passive of) „ 97.

hán „ 93.

hona „ 94.

jána „ 95.

márná (passive of) „ 98.

Verbs, kinds of, 80.

„ rules regarding syntax of, 157—165.

Vocative case, 15, 154.

Voices of verbs, 81.

Vowels, 2.



# GLOSSARY

## OF

## TECHNICAL TERMS AND WORDS.



Gurumukhi.

English.

### A

Á ... ..	...	...	...	The sound with which singers begin their music.
ABDHÚT ... ..	...	...	...	A kind of Hindú devotee who worships Shiv, neglects the ceremonies of religion, and goes naked, having the body besmeared with ashes.
ADDIÁU ... ..	...	...	...	Fees or presents, given to priests, musicians, &c.
ADES ... ..	...	...	...	A salutation of Jogís.
ADHARWANJÁ ... ..	...	...	...	Tying one end of a sheet round the naked waist, and throwing the other end over the shoulder, a common preliminary to cooking among Hindú women.
ADHIÁRÁ ... ..	...	...	...	An arrangement, by which the profits of cultivation or cattle-rearing are devoted equally between the person who furnishes the land or stock and the labour.
AGAST ... ..	...	...	...	A thing formed of paper, somewhat like an umbrella, and turned constantly over the head of a bridegroom, as part of the marriage ceremony.
AKÁSBIRT ... ..	...	...	...	Living on what Providence may send from day to day.
AKÁSDÍP ... ..	...	...	...	A lamp, which Hindús hang aloft on a bamboo, in the month Kattak; also a beacon.
AKÁSPAUN ... ..	...	...	...	Inhaling and holding the breath, a Jogí ceremony.
AKHÁRÁ ... ..	...	...	...	A place for wrestling or fencing or other sports.
AKK ... ..	...	...	...	A plant, containing a milky juice, which grows abundantly in sandy jungles.
ÁLÁP ... ..	...	...	...	Tuning the voice for singing, taking the pitch.
ALLÍ ... ..	...	...	...	A gold or silver ornament, worn on the forehead, commonly consisting of several pieces.
AMBÁRÍ ... ..	...	...	...	A litter or seat, with a canopy, to ride in, placed on an elephant or camel.

*A—continued.*

AMBCHÚR	...	...	...	Parings of the mango, dried in the sun.
AMBÍR	...	...	...	The coloured powder, thrown by Hindús on each other during the Holí.
AMRAT	...	...	...	The food of the gods, ambrosia, nectar, immortality.
ANWLÁ	...	...	...	The name of an acid fruit, which is used for medicinal, dyeing, and other purposes.
ARGJÁ	...	...	...	The name of a perfume of a yellow colour and composed of several scented ingredients.
ÁRSÍ	...	..	...	A gold or silver ring, with a mirror set in it, worn on the thumb.
ÁRTÍ	...	...	...	A ceremony, performed in adoration of the gods, by moving burning lamps circularly round the head of the image, or before it, accompanied with boisterous music and ringing of bells.
ASÁURÍ	..	...	...	A kind of song or musical mode.
AST	...	...	...	The ashes of the dead, the bones, &c., which remain unconsumed by the fire of a funeral pile.
ASTAK	...	..	...	A song in honour of a tutelary saint or deity.
AUGHAR...	..	...	...	A kind of Hindú fakír, whose habits are very filthy, and who wears brass rings in his ears.
AUNSI	...	..	...	A kind of figure drawn on the ground, in the form of the head of a rake, by which a superstitious ceremony is performed, by way of prognosticating the visits of friends.
AUTÁR	...	..	...	Birth, incarnation.

**B**

BÁBAL	...	..	...	A father, a term used by daughters, and especially in the songs, which are sung at weddings.
BABÁN	...	...	..	A bier for an aged person, prepared with special expense, as a mark of respect.
BABRÁNA	...	..	...	The long, loose, dishevelled hair of a fakír.
BÁBRÍÁN	...	...	...	Hair too short to be tied into a knot.
BÁCH	...	...	...	An assessment, or exaction of labour and produce, made by Government, in addition to the regular taxes.
BÁCHBIGÁR	...	...	...	Exaction of labour without compensation.
BADÁNÁ	.	...	...	The name of a sweetmeat, resembling the mulberry, made of gram, clarified butter and sugar.
BADDH	...	...	...	The stubble of wheat, &c., still standing in the field.



*B—continued.*

BÁDLÁ	...	...	...	A certificate, given to a Government servant, stating the terms of service, &c.
BÁGHÍ PÁUNÍ	...	...	...	To flap the arms against the sides, at the same time making a loud tremulous sound with the voice, done by beggars to excite in the spectators an almsgiving humour.
BÁGP HARÁÍ	...	...	...	That which is given to a groom by the buyer, after a horse is sold.
BÁGP HARÁI	...	...	...	That which is given to the sister of a bridegroom when she leaves him, after having led or attended him a short distance on the wedding journey.
BÁH	...	...	...	Flowing in of sand and water from the bottom of a well.
BAHÍ	...	...	...	A ridged cylinder of gold or silver, worn on the arm by women as an ornament.
BAHIK	...	...	...	A common, or open ground, near a village where cattle assemble.
BAHINDÁ	...	...	...	The stripping and robbing by native women of any one whom they may meet on the 1st of Magh.
BÁHIRÁ	...	...	...	Eating stale bread and drinking water drawn the previous day, practised as a religious rite by Hindús, on the Tuesdays of the month Chet, in worship of the goddess of small-pox.
BAHORÁ	...	...	...	Gifts to the bridegroom's mother, at a wedding, by the bride's father.
BAHORE DÁ TEUR	...	...	...	The petticoat, sheet and breast piece, given to a bridegroom's mother, at a wedding, by the bride's father.
BAHUTTÁ	...	...	...	An ornament worn on the upper part of the arm.
BAINCHHAR	...	...	...	A man remarkable for corpulence and strength, but not for wits.
BÁISÍ	...	...	...	A kingdom of twenty-two states, spoken of as a hill sovereignty.
BAITHAK	...	...	...	A place where people meet to sit and converse.
BAJNÍ	...	...	...	A percentage of the produce of a field set apart for the benefit of the poorer classes, as barbers, blacksmiths, bards, &c.
BAKÁIN	...	...	...	The name of a tree, having a thick umbrella-shaped top.
BAKHÚKÁ	...	...	...	A place prepared by Hindús to the memory and for the worship, of ancestors, consisting of a pit, and a pillar formed of the earth taken out of the pit; there are generally three or four together.
BAKHALÍÁN	...	...	...	Wheat, gram, maize, &c., boiled whole and eaten with condiments, such as salt pepper, oil, &c.

*B—continued.*

BALÁJ	...	...	...	...	That which is given to carpenters and other artisans, also to Bráhmans, on the first or second days after the Diwálí.
BALBAKKARÁ	...	...	...	...	A goat that has been offered to a deity.
BALBALJÁNÁ	...	...	...	...	To go round and round a person, in token of devotion to his interests.
BALBHAKKH	...	...	...	...	One who eats what has been offered to a deity, it being supposed that he does so at his peril.
BÁLBHOG	...	...	...	...	An offering to Krishna, presented early in the morning.
BALGUN	...	...	...	...	The wall, hedge, or fence, surrounding a piece of ground.
BALL	...	...	...	...	The leather thong used in driving a suhaga or drag over ploughed ground
BAM	...	...	...	...	A medium musical mode.
BAM	...	...	...	...	A mumbling sound, made by the worshippers of Shiv, and supposed to be pleasing to him as "Bam, Mahádew, bam, bam."
BÁN	...	...	...	...	A well, or reservoir, with steps leading down to the water.
BANBAJÍR	...	...	...	...	A person who has charge of a forest district.
BAND	...	...	...	...	A mixed feed given to cows and buffaloes to increase their milk.
BÁNDH	...	...	...	...	Embargo laid on an article.
BÁNDHÁ	...	...	...	...	An article set apart as a pledge for the payment of a sum of money.
BÁNDHÁ	...	...	...	...	Property devoted to religious or charitable purposes, to procure the recovery of a person from sickness.
BÁNDHÁ	...	...	...	...	Any thing forbidden to be sold publicly.
BANDHÁ	...	...	...	...	A string put about the neck in connection with a vow.
BANDHEJ	...	...	...	...	A sum, given by stipulation to certain fakírs at weddings, to prevent them from giving trouble.
BANDÍ	...	...	...	...	The name of an ornament, worn by women on the forehead.
BANDNÁ	...	...	...	...	The Hindú ceremony of swinging a young child over a heap of mud on the 12th of the first pakkh of Bhádon.
BANG	...	...	...	...	An ornament, worn on the wrists, made of glass, &c.
BÁNGAR	...	...	...	...	Land, watered neither from well nor river, but dependent on the rain.
BANGNÁ	...	...	...	...	An ornament, worn by women on the forehead.
BANGRÍ	...	...	...	...	A kind of bracelet worn by women on the wrist.
BÁNÍ	...	...	...	...	The devotional service of the Sikhs.



*B—continued.*

BÁNK	..	...	...	...	An ankle ornament, worn by women, usually made of silver.
BÁNK	...	...	...	...	A wooden dagger used in fencing.
BÁNK	...	...	...	...	A large oil or ghí vessel made of skin
BÁNKPATÁ	...	...	...	...	Single-stick, dagger-exercise.
BANNÁ CHANNÁ	...	...	...	...	Earth thrown up into a ridge to form a boundary.
BÁNSTOR	...	...	...	...	The name of a caste who work in bamboos.
BÁNYÁN	...	...	...	..	A Hindú shopkeeper.
BÁR	...	..	...	...	A dirge sung for those slain in battle.
BÁRÁ	...	...	...	...	A leather well-bucket.
BÁRÁ	...	...	...	...	A sheep fold or enclosure.
BÁRÁ	...	...	...	...	Ground on which melons, etc., are planted.
BARÁGÍ	...	...	...	...	A class of fakírs, who are under a vow to abstain from flesh and wine.
BARAN	...	...	...	...	A caste, one of the four primary Hindú castes.
BARAR	...	...	...	...	The name of a low caste, much given to begging.
BARÁ SÚHÍ	...	...	...	...	The clothing, &c., given to a bride by the bridegroom's father on the day of the wedding.
BARÁT	...	...	...	...	A bridegroom's party at a wedding.
BARÁTH	...	...	...	...	The material manifestation of the Deity, viz., the universe viewed as constituting his bodily parts.
BARÍÁN	...	...	...	...	Dál soaked, ground, and made up into balls with condiments, and dried in the sun.
BÁRNÁ	...	...	...	...	To devote an article, usually money, by passing it round the head of a friend in token of attachment and devotion to him, after which it is given away to the poor.
BARNÁ	...	...	...	...	A present of clothing, jewels, etc., sent to a bride before marriage, by the family of the bridegroom.
BARNÍ	...	...	...	...	Performing religious rites for a family; the office of a household priest.
BÁSAKNÁG	...	...	...	...	The name of the fabled snake, which is said to be coiled round the earth, to keep it from bursting.
BASANT	...	...	...	...	The spring of the year (from middle of March to middle of May) according to the Shástras, but among the common people, from middle of February to middle of April.
BASANT-PANCHMÍN	...	...	...	...	The fifth day of Magh, distinguished among the Sikhs as the anniversary of Gurú Govind Singh's decease.
BATÁÍ	...	...	...	...	The share of produce which belongs to Government.

## B—continued.

BATARNÍ	...	...	...	The river, over which Hindús suppose the souls of the departed pass, in entering the invisible world; also a cow offered to Bráhmans, when one is near dying, with a view to his safe passage over.
BATÁSÁ	...	...	...	A sweetmeat.
BATEHRÍ	...	...	...	Food sent by the family of a bride, of the higher class of Hindús to the lodgings of the groom and his family, on the first day of the wedding ceremonies, it being contrary to rule to receive them under the bridal roof on the first day.
BATLOH	...	...	...	A large brass vessel, containing one or two maunds, in which Hindús cook their food when large quantities are required.
BATNÁ	...	...	...	A mixture of meal, oil, and some fragrant material, which is used as a substitute for soap, having the property of making the skin soft and delicate.
BATT	...	...	...	A boundary line between fields.
BÁTTÍ	...	...	...	Extra allowance of food to sepoy.
BÁULÍ	...	...	...	A well, in which there are steps leading down to the water.
BÁURYÁ	...	...	...	A low caste, who inhabit the jungles, and live partly by the game they catch, and partly by thieving.
BED	...	...	...	A wooden canopy or pavilion, underneath which Hindú marriages are performed.
BEDÁNT	...	...	...	The name of a Hindú system of philosophy.
BEDÍ	...	...	...	A division of the Khatrí caste, to which Gurú Nának belonged.
BEGÁRÍ	...	...	...	One who works under compulsion, whether paid or not.
BEHÍ	...	...	...	The food placed before a wedding party at the bride's house.
BEÍN	...	...	...	An irregular stream with a clay bottom, having the appearance of a canal, of which there are two in the Jalandhar Doáb.
BEL	...	...	...	Money given to dancing girls and others at a wedding.
BELNÁ	...	...	...	The stick, with which the hand of a bridegroom is struck, as a part of the marriage ceremony.
BER	...	...	...	A coarse rope made of grass, straw, etc.
BET	...	...	...	The low land bordering on a river.
BHÁBRÁ	...	...	...	A caste of the Jainí persuasion, chiefly employed in traffic.
BHABÚTIÁ	...	...	...	A fakír who rubs himself with ashes.
BHADDAN	...	...	...	The first shaving of a child's hair.
BHÁÍ	...	...	...	An honorary title amongst Sikhs.



*B—continued.*

BHÁJÍ	...	...	...	A present of fruits, sweetmeats, etc., sent by the parents of a bride and bridegroom to their friends, when inviting them to the wedding.
BHAJWÁN	...	...	...	Salmon-coloured, reddish-yellow, coloured with gerú (fakír's clothes).
BHÂN	...	...	...	The mark made through a green field by turning down the stalks on both sides, in dividing it between two parties.
BHAND	...	...	...	One who sings or recites verses in abuse of another, and with a view to injure his character.
BHANDÁR	...	...	...	A fakír's cooking-place.
BHARBHARÍ	...	...	...	A sudden rise in the price of grain, etc.
BHARO	...	...	...	A watering-place for travellers, etc., being furnished with vessels ready filled.
BHARWÁÍ	...	...	...	Wages given to a teacher.
BHATHIÁRÁ	...	...	...	One who prepares victuals for travellers at an inn.
BHÁTÍ	...	...	...	Land bestowed on a Bráhmaṇ or fakír by a ruler, as an act of religious almsgiving.
BHÁTRÁ	...	...	...	A low caste of Bráhmans, that subsist by begging.
BHATT	...	...	...	A division of the Bráhmaṇ caste, generally employed in singing the praises of persons in the hope of remuneration.
BHATTÁ	...	...	...	Food taken to farmers and their workmen in the field.
BHATTÍ	...	...	...	Food prepared for the family of a deceased person by a relative or friend.
BHATTÍ	...	...	...	Grain given by a zamíndár to a blacksmith, on having a new hoe or ploughshare made.
BHÁULÍ	...	...	...	Paying a share of grain, etc., as rent or revenue, the cutting and gathering being done under the inspection of a servant of the government or landlord.
BHA-UNÍ	...	...	...	The wheel on which the rope of a well-bucket turns.
BHAUR	...	...	...	The sound made with the beating of shoes, "as the shoes went bhaur, bhaur," spoken of one cast in a suit.
BHET	...	...	...	A sacrifice, offering, or song of praise, in honour of a goddess.
BHITTÁ	...	...	...	The white earth, which, when ground and mixed with water, is used by boys in learning to write.
BHOJKÍ	...	...	...	A Bráhmaṇ, who officiates and receives the offerings at certain shrines.
BHONDÁN	...	...	...	Money given to the presiding Bráhmans at the close of a wedding.

*B—continued.*

BHUÁRÁ	...	...	...	Prevalence of an epidemic or other sickness in a particular locality.
BHUÁRÁ	...	...	...	A place, enclosed with a thorn hedge, outside of a village, where cattle are kept, each zamíndár having his own.
BIÁHNŪ	...	...	...	A suit of clothes, given to the bride by the bridegroom's father, two days after marriage.
BIÁR	...	...	...	A vegetable or fruit left for seed.
BICHHŪÁ	...	...	...	A ring, worn by women on the toes, the upper side of which is broad.
BICHKANUÁ	...	...	...	An ornament worn on the central part of the ear.
BIDÁIGI	..	...	...	A present given to a person on dismissing him.
BIDDH	...	...	...	The timbers, set obliquely at the edge of a well, to support the wheel on which the rope runs.
BIJAK	...	...	...	Invoice, or price ticket.
BÍN	..	..	...	A name applied to two kinds of musical instruments, the one a stringed, the other, a wind, instrument.
BIND	...	..	...	A coarse rope of grass or withs, coiled within a kachchá well, as a support to keep the sides from falling in.
BINDÍ	...	...	...	The name of an ornament worn by women on the forehead.
BINNŪ	..	...	...	A pad or mat placed on the head to support a burden.
BÍR	...	...	...	Meadow or woodland reserved for the Government.
BÍR	...	...	...	A boundary line between fields.
BIRÁGÍ	...	...	..	A religious ascetic, who abandons terrestrial objects, thoughts, passions, etc.
BISARJAN	...	...	...	A mantrar, repeated by Bráhmans, etc., at the close of pújá for the purpose of giving the God his dismission.
BODDÍ	...	...	...	The small tuft of hair that a Hindú retains on the crown of his head.
BOHUL	...	...	..	A heap of grain on a threshing floor, winnowed and ready for storing away.
BOK	...	...	...	A he-goat, especially one kept for breeding purposes.
BOKKÁ	...	...	...	A leather-bucket used in drawing water from a well.
BOR	...	...	...	A kind of silver or gold ornament, worn on the feet, loins, arms, &c., made so as to tinkle.
BRÁÍ	...	...	...	Grain given to carpenters, etc., at sowing time.
BUDHKÁ	...	...	...	A boy's pigment-stand, used by school boys in writing on their wooden tablets.



*B—continued.*

BUHUNÍ ...	...	...	...	The first sale in the morning, for which the cash is paid down.
BUNJÁHÍ ...	...	...	...	A division of the Khatrí caste, comprising fifty-two got, the members of which intermarry among themselves, but remain separate from other Khattrís.
BURDO BURDÍ ...	...	...	...	Fighting cocks, &c., on the condition that the owner of the winner takes both.
BYÁNÁ ...	...	...	...	A pledge or earnest money, a rupee generally being placed as a deposit, after a bargain is made, and before the full price is paid up, to prevent either party retracting.

## C

CHABÚTARÁ ...	...	...	...	An elevated place to sit on, made of bricks or earth.
CHÁDARÁ ...	...	...	...	The ceremony, among Sikhs, of marrying a widow to a brother, or other relative, of the deceased husband, which consists in having a single sheet spread over the contracting parties by the officiating Granthí.
CHAKAR ...	...	...	...	A sharp-edged iron, or steel, discus, carried on the head by Akálís, and used as a weapon.
CHAKK ...	...	...	...	A frame on which the wall of a well is built.
CHANDÁL ...	...	...	...	A low mean person, one of low caste, an outcast.
CHANDAÚÁ ...	...	...	...	A coloured awning, stretched with the Granth over a bride or bridegroom, in the ceremony of Máyan at weddings.
CHAUDHARÍ ...	...	...	...	The headman of a village or of a trade.
CHARH ...	...	...	...	A trench dug in the ground and used as a fireplace, when large dinners are to be cooked, and several pots are to be set on at one time.
CHÁT ...	...	...	...	A mess for cattle, made of átá, salt and water.
CHATTH ...	...	...	...	The ceremony of feeding Bráhmans and others on special occasions, as on the consecration of a well or tank to expiate the guilt supposed to have been acquired by killing insects in digging it.
CHÁU ...	...	...	...	The colter of a plough.
CHAU BACHCHÁ ...	...	...	...	A reservoir of masonry, usually adjacent to a well.
CHAUKÁ ...	...	...	...	A place besmeared with a mixture of cow-dung and mud where Hindús eat.
CHAUNK ...	...	...	...	A square place prepared on the ground, over which átá is spread at weddings, dedications, &c.; on the átá, marks are made by a Bráhma-man or barber to obtain favourable omens from the planets, and these marks are worshipped by the bride and bridegroom, or other parties concerned.

C—continued.

CHAUNKÍ BHARNÍ	...	...	To sleep on the ground, instead of on a bed, from religious motives; to fulfil a pilgrimage without sleeping on a bedstead, i.e., when a company of pilgrims stop at a place on their way, those, who intend joining them there from the surrounding villages, come in, and with them many of their friends, who keep watch through the night, and return home the next morning.
CHAUNPKALÍ	...	...	A kind of necklace worn by women.
CHAUNTRÁ	...	...	See Chabútará.
CHAUPAR	...	...	A game played with long oblong dice.
CHET	...	...	The name of the first month in the civil year.
CHHÁBBÁ	...	...	A small basket used for keeping bread in.
CHHAKK	...	...	Presents given to a bride by her maternal grandparents.
CHHATTÍ	...	...	A piece of red silk sent to announce the death of a person to his relatives.
CHHEDNÍ	...	...	A shoemaker's awl, but used in the Panjáb only to cut leather, not to bore holes, and its blade is always flat.
CHHÍMBÁ	...	...	A washerman.
CHHÚCHHÍ	...	...	The part of a gun-stock, in which the ramrod is inserted.
CHIKÁ	...	...	A funeral pile, a bier.
CHIPPI	...	...	An oval-shaped dish usually made of wood, used by fakírs.
CHITTHÁ	...	...	A memorandum of money paid, or wages of servants.
CHOLÍ	...	...	A short gown, worn by women, reaching only to the waist.
CHOTÍ	...	...	A large lock of hair on the top of the head.
CHUÁRÍ	...	...	A bamboo, used for raising a load to be deposited on the back of a beast of burden.
CHUHARHTHÁ	...	...	A well with four Persian wheels.
CHÚHRÁ	...	...	The name of a very low caste, whose business is sweeping.
CHUKÁWÁ	...	...	The rent of a village or district.
CHUKANTÍ	...	...	The sum agreed upon as the price of any thing.
CHUNGÍ	...	...	Tax levied on merchants by weighmen, being a handful of whatever is weighed.
CHÚR	...	...	A set of bracelets, extending from the wrist up the fore-arm.
CHÚRMÁ	...	...	A dish consisting of bread broken and mixed with ghí and sugar.
CHUTKÁ	...	...	A large handful, as much as can be taken up with the hand and fingers extended.
CHUTKÍ	...	...	A small handful, as much as can be taken up with the thumb and fingers.



## D

DACHCHNÁ	...	...	...	A present to Bráhmans on solemn or sacrificial occasions.
DAHÁ	...	...	...	A stick fastened to the neck of cattle, to keep them from running away.
DÁÍ	...	...	...	The bride's attendant, who instructs her in the performance of the ceremonies.
DÁIÁ	...	...	...	The bridegroom's attendant, who instructs him in the performance of the ceremonies.
DAK AUT	...	...	...	A caste of Bráhmans, who consider themselves able to bear the calamity of the jabhardán, and therefore do not hesitate to receive it.
DÁKHULÁ	...	...	...	The entrance of a wedding party into a city or village.
DAMDAMA	...	...	...	A monument raised in commemoration of great Gurús among the Sikhs.
DAMMÁNSÍHÍ	...	...	...	A proportionate distribution of a bankrupt's property among his creditors.
DAND	...	...	...	An ornament worn round the arm above the elbow.
DANDÁ	...	...	...	A fakír whose head and feet are naked.
DANDAUT	...	...	...	A Hindú salutation.
DÁNPATTAR	...	...	...	A deed of conveyance for a gift.
DARAÍN	...	...	...	An inflated buffalo-skin used as a buoy in ferrying a stream (common in the hills.)
DARBÁR	...	...	...	The common appellation of the great Sikh temple at Anmritsar.
DARMADÁRÍ	...	...	...	Adjustment of a dispute.
DARSANÍ	...	...	...	A draft payable at sight to one bearing certain marks, which it describes.
DASAUNDH	...	...	...	A tithe or votive offering of one-tenth of the estimated value of a person or animal, given to a god.
DASOGIÁHRÍ	...	...	...	A method of sharing, by which one takes ten, and the other eleven parts.
DASOTRÁ	...	...	...	Ten per cent. of revenue given to the headman of the village.
DASTAK	...	...	...	Demurrage or fine imposed and renewed daily for delay in obeying orders.
DAUNDAUNKARNÁ	...	...	...	To publish by beat of drum.
DEHRÁ	...	...	...	A sacred sepulchral monument or Gurú's seat.
DHÁB	...	...	...	An unwalled tank or pond.
DHÁHÁ	...	...	...	The high ground which has not been overflowed by the current of a river.
DHAÍDENÍ	...	...	...	To sit before anyone, and obstinately refuse to leave, by way of extorting compliance with some demand.
DHANÁSARÍ	...	...	...	The name of a musical mode, which is only performed after three in the afternoon.

## D—continued.

DHARÁ	...	...	...	...	Something thrown into the opposite scale, to balance a vessel in which a liquid is to be weighed.
DHARÁÍ	...	...	...	...	Hire for taking care of articles.
DHARAB	..	...	...	...	A heap of grain, or quantity of other merchandise, collected to be weighed.
DHARMSÁLÁ	...	...	...	...	An inn, where poor travellers are supplied gratuitously.
DHÍNGULÍ	...	...	...	...	A well-bucket attached to a pole, which works on the lever principle.
DHOK	...	...	...	...	An appointment for two litigants to meet at a certain place to have their cause adjudicated.
DHÚÁN	...	...	...	...	An ignited pile of chaff and rubbish, around which people warm themselves in cold weather.
DIBBH	...	...	...	...	A species of spear grass used in several ceremonies.
DOÁBÁ	...	...	...	...	A country between two rivers.
DOHAR	...	...	...	...	Ploughing a field both ways, length and cross.
DORÁ	...	...	...	...	An ornament worn by the bride at weddings.
DONNÁ	...	...	...	...	The country between two small streams.
DÚM	...	...	...	...	The name of a caste of Muhammadan musicians and bards.
DÚN	...	...	...	...	A tract of country lying between two mountain ridges.
DUNGWÁÍ	...	...	...	...	Collecting grain, harvesting.

## E

ENDWÍ	...	...	...	...	A hoop-shaped mat or cushion, made of cord or cloth, and placed on the crown of the head by those who carry burdens, especially by those who carry vessels of water.
-------	-----	-----	-----	-----	--

## G

GAHÁ	...	...	...	...	Seizing and holding under restraint persons or property belonging to a debtor, in order to compel payment.
GAHÁÍ	...	...	...	...	Threshing or treading out corn with oxen.
GÁITRÍ	...	...	...	...	The name of a mantrar, a prayer repeated by Bráhmans with the rosary.
GANDÁ	...	...	...	...	A string with knots, worn on the neck, &c., as a charm.
GANDHÍLÁ	...	...	...	...	The name of a very low caste, a sort of gipsies.
GANGAUTÍ	...	...	...	...	A kind of earth obtained from the Ganges and used for marking the forehead.
GARASNÁ	..	...	...	...	To get one into trouble by pressing a claim which cannot easily be met.
GARIST	...	...	...	...	The married state or condition of a secular (not a monk.)



*G—continued.*

GAUNÍMÁR	...	...	...	A caste of people whose women, wandering away from home, pretend to be widows, and having induced persons of wealth to marry them, watch their opportunity to seize and carry off valuable property.
GA-UR	...	...	...	The name of a musical mode, sung at midday.
GAUR	...	...	...	The name of a caste of Bráhmans that had their origin in the country of Gaur.
GA-URÍ	...	...	...	The name of a musical mode, sung towards evening.
GHEULÍ	...	...	...	A cow that gives rich milk.
GHUNGANÍ	...	...	...	Grain of any kind, boiled whole.
GIRDÁ	...	...	...	The circle of hair round the head, when the crown is shaven.
GIRÍ	...	...	...	A title of a class of Hindú fakírs.
GOKHRŪ	...	...	...	An ornament worn on the wrist, being a ring with a ridged back.
GOT KUNÁLÁ	...	...	...	The eating together of persons of the same family on the bringing home of a bride.
GRANTHÍ	...	...	...	One whose business it is to read and expound the Granth,—very few, however are able to do the latter.
GUHÁ	...	...	...	A dried cake of cow-dung.
GUHARÁ	...	...	...	A stack of dried cow-dung.
GUJJAR	...	...	...	A caste of people who sell milk.
GŪN	...	...	...	A hair-cloth, or hemp, sack used for loading asses, oxen, and mules.
GURBHÁÍ	...	...	...	A fellow-disciple of the same Gurú.
GURWÁR...	...	...	...	The day on which one is initiated as a disciple.
GUTÁWÁ	...	...	...	A mess for cattle, made of cut straw, oil cake, meal, water, &c.
GUTT	...	...	...	A women's hair, plaited and hanging down the back.

**H**

HÁL	...	...	...	A state of ecstasy into which fakírs work themselves.
HÁR	...	...	...	A string of beads.
HÁR	...	...	...	A long succession of fields with luxuriant crops.
HARH	...	...	...	A mountain torrent.
HARHAT...	...	...	...	A Persian wheel.
HARÍ	...	...	...	A portion of land-tax levied while the corn is standing, before it is ripe, practised by the Sikh government.
HÁRNÁ	...	...	...	To guess at the weight of a thing by lifting it.

*H—continued.*

HASLÍ	...	...	...	...	A gold or silver collar worn by women and children as an ornament.
HATTÁL	...	...	...	...	Shutting up all the shops in a market.
HÍLÁ WASÍLÁ	...	...	...	...	One by whose aid employment is obtained.
HINDAKÍ	...	...	...	...	The character and writing in which accounts are kept.
HOKÁ	...	...	...	...	A public proclamation.
HUNDÁBHARÁ	...	...	...	...	Contract for transportation of goods, including the payment of duties, without extra expenses.
HÚN KÚN	...	...	...	...	The ups and downs of life.

**I**

INÁMÍ	...	...	...	...	Land, &c, free from toll, &c.
INDRÍ	...	...	...	...	An organ of sense, a name given to the different organs of action and perception; those of action being the hand, the foot, the voice, the organ of generation and the organ of excretion. Those of perception being the brain or mind, the eye, the ear, the nose, the tongue and the skin.
IST	...	...	...	...	A favourite, or patron, deity.

**J**

JABHEDÁR	...	...	...	...	A man of rank and spirit.
JAGG	...	...	...	...	A great feast given to Bráhmans and the poor from religious motives.
JÁGÍR	...	...	...	...	Land given by Government as a reward for service.
JAJMÁN	...	...	...	...	A person, on whose custom Bráhmans, barbers, and others have a legal claim. The hereditary Bráhman or barber, &c., of a village must be paid his fees, whether he be employed, or another.
JAKHMÁNÁ	...	...	...	...	Compensation to a soldier for a wound or the loss of a limb in battle.
JAKKH	...	...	...	...	A very holy man and most devoted worshipper.
JÁMAN TÁHAD	...	...	...	...	Bail or security.
JÁNAMPATRÍ	...	...	...	...	A horoscope in which the birth of a child, year, lunar date and configuration of the planets at time of birth, are detailed.
JANEÚ	...	...	...	...	A string worn round the neck by Bráhmans and Khattrís.
JANGAM	...	...	...	...	A class of Hindú fakírs, who wear matted hair, and ring a bell.
JANNY	...	...	...	...	The company, which attends a bridegroom at a wedding.
JAP	...	...	...	...	Silent repetition of the Name of God.



*J—continued.*

JÁP	...	...	...	...	A devotion which consists in silent repetition of the Name of God, and counting the beads on a rosary.
JAT	...	...	...	...	Matted hair as worn by fakírs.
JATT	...	.	...	...	A caste of farmers.
JHARÁL	...	...	...	...	An excavation by the side of a river, from which water is drawn up for irrigation.
JHARÍ	...	...	...	...	Long continued rain.
JHÍWAR	...	...	...	...	The name of a caste who catch fish and birds, and carry pálkís.
JHUSMUSÁ	...	...	...	...	The morning or evening twilight.
JÍUN BÚTÍ	...	...	...	...	A favourite source of gratification, a besetting sin.
JOG	...	...	...	...	Austere devotion and intense meditation, practised by Jogís.
JUHÁR	...	...	...	...	A Hindú salutation.
JÚN	...	...	...	...	One of the eighty-four lakhs of births or trans-migrations, to which bad men are subject.

**K**

KACHCHH	...	...	...	...	Measuring land or estimating the produce.
KACHKOL	...	...	...	...	A dish used by devotees to collect their offerings in, being half the shell of a cocoa-nut.
KADHÁÍ	...	...	...	...	Weeds, &c., cleaned out of a field.
KAHÁNÍ	...	...	...	...	A marriage engagement.
KAJJAL	...	...	...	...	Lampblack, with which the eye-lids are painted.
KALANDAR	...	...	...	...	A kind of monk, who deserts home and friends, and travels about with shaven head and beard.
KALS	...	...	1	...	An earthen water-vessel, used in Hindú worship.
KÁMAN	...	...	...	...	The jugglery performed by women at the time of marriage, by which it is supposed the bridegroom is affected, and ensnared in the bride's love.
KAMARKOT	...	.	...	...	An exterior city wall built for defence.
KANGAN...	...	...	...	...	An ornament worn on the wrists by men and women.
KÁNGANÁ	...	...	...	...	A parti-coloured thread, tied round the right wrist of a bridegroom or bride.
KANGHÁ	...	...	...	...	A large comb used by Sikhs.
KÁNGRE	...	...	...	...	The name of a game, in which boys draw lines with charcoal on stones in two different places.
KANJAR	...	...	...	...	A class of people, who wander about manufacturing and selling surki mats, baskets, &c.

*K—continued.*

KANOÍ	...	...	...	An officer appointed by Government to value a crop.
KANTHÁ	...	...	...	A rosary, made of large beads of gold, silver, crystal or onyx.
KÁNÚNGO	...	...	...	An officer, who keeps an account of the tenures by which lands are held.
KAPÁL KIRYÁ	...	...	...	A ceremony among Hindús, by which, when a corpse is burnt, the nearest relative breaks the skull, in order to allow the tenth sáns to escape, nine being supposed to have departed at the time of death.
KARÁH	...	...	...	A board used for levelling ground drawn by men or oxen.
KARÁH PARSÁD	...	...	...	A kind of sweetmeat, made of flour, sugar and ghí.
KARBATT	...	...	...	Self sacrifice, with a view to obtain salvation.
KATH	...	...	...	A marriage engagement.
KES	...	...	...	Hair of the head.
KHABCHŪ	...	...	...	A left-handed man.
KHÁDAR	...	...	...	The lowland on the margin of a river, which is occasionally overflowed.
KHADDA	...	...	...	Stream running through a ravine.
KHANDÁ	...	...	...	A two-edged dagger, worn on the head by Akálís.
KHANNÍ	...	...	...	An ordeal of fire taken into the hands, to prove one's innocence.
KHAPPAR	...	...	...	The alms-cup of fakírs.
KHARAR	...	...	...	A blanket, placed on the top of a cart, for carrying food for the bullocks.
KHARÁUN	...	...	...	A wooden sandal, fastened on with thongs.
KHÁRÍ	...	...	...	A creek, inlet or deep water-course.
KHARJ	...	...	...	The bass in music.
KHASRÁ	...	...	...	Appraisement of a crop, and the book in which recorded.
KHATT	...	...	...	A lot of presents, given to a bride by her parents.
KHÁTTÁ	...	...	...	Daily account, or waste-book.
KHEP	...	...	...	A trip; the goods carried in a single trip.
KHIDÁÍ	...	...	...	Compensation for amusing a child.
KHING	...	...	...	A stringed instrument, played with the fingers.
KHINTHÁ	...	...	...	A patched quilt, worn by ascetics.
KHOBHÁ	...	...	...	Marshy ground, a bog.
KHOJJÍ	...	...	...	A detective or tracker of thieves.
KHOSSA	...	...	...	One who has no hair except on the chin.
KHUOHCH	...	...	...	A thorough investigation.
KHÚD	...	...	...	Green barley or wheat, cut for horse feed.



*K—continued.*

KINNÁ	...	...	...	To rain moderately, to sprinkle.
KÍRNE	...	...	...	Artificial mourning and weeping at funerals.
KOH	...	...	...	A large leather vessel for drawing water from a well.
KULPAT	...	...	...	Family reputation.
KULTÁRAK	...	...	...	A youth, who is a credit to his family.
KUNDAL	...	...	...	An iron ring on an ox's neck, by which he is secured against thieves.
KUNGŪ	...	...	...	The name of a very fine composition of red colour, made of āunlá, used by women to ornament their foreheads.
KUPP	...	...	...	A stack of chaff.
KURAM KARÁHÍ	...	...	...	A dish prepared to be eaten on the occasion of the first meeting of the parents of a bride and bridegroom, and in which other persons are not allowed to participate.

## L

LADDÁ	...	...	...	A load or burden for a hired animal.
LADDÁ BÁHUNÁ	...	...	...	To carry on hire (on mules, horses, &c.)
LÁG	...	...	...	The fees given to various functionaries at weddings, &c.
LAGAN	...	...	...	A present, sent by a bride's father to the house of the bridegroom, with the summons to the wedding.
LÁGMÁR	...	...	...	Withholding fees from Bráhmans and others at weddings, &c.
LAIPÁLAK	...	...	...	An adopted child.
LAJJU	...	...	...	A well-rope drawn by the hand.
LALER	...	...	...	A cocoanut.
LALERÁ	...	...	...	An empty cocoanut shell.
LAMBARDÁR	...	...	...	The headman of a village.
LÁMBŪ	...	...	...	A wisp of grass, &c., used in lighting a funeral pile.
LÁNÁ	...	...	...	A farmer's estate, with all its appurtenances, oxen, ploughs, &c.
LANGHÁÍ	...	...	...	Ferriage, or hire of a boat, or toll at a bridge.
LANGHÁNÍ	...	...	...	A rude stile in a hedge, consisting of a forked stick.
LAT	...	...	...	The current of a river.
LA-U	...	...	...	A crop or cutting of grain or grass, &c., that is cut more than once in the same season.
LÁU	...	...	...	A slanderous charge.
LÁULASHKAR	...	...	...	An army including baggage, followers, &c.
LÁUN	...	...	...	A well-rope drawn by oxen.
LÁUN	...	...	...	A ceremony at Hindú weddings, in which the bride and bridegroom make four circuits round a fire.

*L—continued.*

LÁUPÁU ...	...	...	...	Something given instead of cash to discharge an obligation.
LAUS ...	...	...	...	Extra pay to servants, &c., on a journey.
LÁVIHÁR ...	...	...	...	A hired reaper.

**M**

MÁHAL ...	...	...	...	The framework of rope to which the earthen pots of a Persian wheel are attached.
MAHÁPARSÁD ...	...	...	...	Meat, or food presented as an offering to an idol.
MAHANT ...	...	...	...	A headman among Hindú fakírs.
MAHASSUL ...	...	...	...	One appointed by Government or a landlord to superintend the harvesting of grain, etc., that is raised on shares.
MAHITÁ ...	...	...	...	A title of respect applied to Bráhmans and others.
MAHÚRAT ...	...	...	...	The time supposed favourable for engaging in any enterprise or entering upon any business, as determined by divination.
MAJABÍ ...	...	...	...	A Chúrka who has become a Sikh.
MALWÁ ...	...	...	...	That which is spent on account of a village, by the headman for the benefit of fakírs etc., settled by a tax levied half-yearly.
MANAUTÍ ...	...	...	...	Agreeing to meet pecuniary obligations for another.
MAND ...	...	...	...	Low moist ground on the bank of a river.
MAÑG ...	...	...	...	A betrothed female.
MANGETAR ...	...	...	...	A betrothed boy or man.
MANHÁ ...	...	...	...	An elevated platform in a cornfield, on which one sits to watch.
MÁNJHÁ ...	...	...	...	The central portion of the Bári Doáb.
MANSÁT ...	...	...	...	A man's height, used in speaking of the depth of water in a well or tank.
MANTRA ...	...	...	...	An incantation or chant.
MARH ...	...	...	...	A monument erected in memory of a deceased Hindú.
MÁRÍ ...	...	...	...	A small room, erected on the roof of a house.
MASÁN ...	...	...	...	A place where corpses are burnt; also the bones that remain after a burning.
MASANDA ...	...	...	...	A Gurú's priest, who receives offerings and presents them to the Gurú.
MAT ...	...	...	...	A monument erected in memory of a deceased Hindú.
MAT ...	...	...	...	An abbey or cloister of Sanniási fakírs.
MA-ULÍ ...	...	...	...	A wreath of thread of various colours, chiefly saffron and white, worn by women on the head at weddings.
MA-UN ...	...	...	...	The masonry work of a well that remains above ground.



## M—continued

MEDNÍ	...	...	...	A body of pilgrims going to visit the tomb of a <i>saṃt</i> .
MELAN	...	...	...	A female guest at a wedding.
MELÍ	...	...	...	A male guest at a wedding.
MILKH	...	...	...	A family estate or patrimony.
MIRÁSÍ	...	...	...	A caste of Musalmáns, employed as musicians, and bards.
MISAL	...	...	...	A petty dependency subservient to the authority of a Rája.
MISSAR	...	...	...	A title of respect for Bráhmans.
MITÍ	...	...	...	Day from which interest is reckoned.
NODNÍ	...	...	...	The man, who stands on the edge of a well, and handles the charas, in drawing water.
MODÍ	...	...	...	A storekeeper.
MUCHALLAKÁ	...	...	...	A fine, imposed in certain cases of arbitration, upon the party refusing to abide by the decision.
MUKAT	...	...	...	Deliverance of the soul from the body and exemption from further transmigration.
MUKHÁLÚ	...	...	...	A passage by which mountains are entered.
MUKLÁWÁ	...	...	...	Bringing home a wife after marriage.
MULHO	...	...	...	A bait-bird, set near a trap, to entice others of the same species.
MUNIAR	...	...	...	A manufacturer of glass armlets.
MUSADDÍ	...	...	...	A headman in a Rája's, or Sardár's household.
MUSALLÁ	...	...	...	A kind of staff, T shaped, carried by fakírs, to place the head on in prayer.

## N

NAKHÁS	...	...	...	An open market where horses cattle, &c., are sold.
NAMONARÁIN	...	...	...	A form of salutation among Sunniásís.
NÁNKÁR	...	...	...	An allowance in land or money, to husbandmen and others.
NANT	...	...	...	A gold ear-ring worn by Hindús.
NAT	...	...	...	The name of a tribe of jugglers and rope dancers.
NECHÍ	...	...	...	Food given to Bráhmans daily for one year, for the benefit of a deceased person.
NEUNDÁ	...	...	...	An invitation to a feast.

## P

PÁHÍ	...	...	...	A farmer who rents and cultivates land belonging to another.
PAHILÚN	...	...	...	A cow, or buffalo, that has given, or is about to give, her first calf.

P—continued.

PÁHUL	...	...	...	The Sikh baptism, or rite of initiation, which consists in sprinkling, on the face of the candidate, a kind of sherbet, previously consecrated, and passing round what remains, to be drunk by all the initiated, who are present, out of the same cup.
PAINTH	...	...	...	An open market, or market place.
PAIRÍ	...	...	...	The walk for bullocks in drawing water from a well.
PAKKHULÍ	...	...	...	The large canvas sheet, spread at the bottom of a cart.
PALÁCH	...	...	...	Ground left for a time, untilled and fallow.
PALÍTÁ	...	...	...	A roll of candle-wick used in exorcising evil spirits.
PAMMÁ	...	...	...	A name given in ridicule to Bráhmans in the Panjáb.
PANCH OR PANCHÁIT	...	...	...	A Committee of arbitration.
PÁNDHÁ	...	...	...	A school-master, or Bráhman who directs the weddings and other ceremonies of a family.
PANJOTRÁ	...	...	...	Five per cent. of the revenue, given to the headman of a village.
PANJRATNÁ	...	...	...	Five things put into the mouth of a deceased Hindú, viz., gold, silver, copper, pearl and coral.
PARAMHANS	...	...	...	An ascetic, who professes to have subdued all his passions by meditation.
PARB	...	...	...	A sacred day, or season of religious, idolatrous festivity.
PARITÁ	...	...	...	One of the Bráhmans, that officiates at a wedding, holding a secondary place, and attending to anything that may require his services.
PARSÁD	...	...	...	Food, or sweetmeats, offered to the gods.
PÁSANG	...	...	...	A make-weight to balance the scales.
PÁTH	...	...	...	Reading the sacred books as an act of devotion.
PATTAN	...	...	...	A landing-place, or ferry, where the shore is smooth and hard, and the water fordable.
PATTH	...	...	...	A young goat, that has not yet begun to give milk.
PATWÁRÍ	...	...	...	One who keeps the land accounts of a village.
PÁULÍ	...	...	...	A four anna piece.
PAWITTRÁ	...	...	...	A ring, made of dabbh grass, and worn on the fourth finger, on occasions of presenting certain offerings.
PETLÁ	...	...	...	A bathing place, where there is little or no descent to the water.
PEURÍ	...	...	...	A wafer, pasted by Hindús on the forehead.
PHÁHURÁ	...	...	...	A wooden scraper for removing manure from a stable.



*P—continued.*

PHAKK	...	...	...	A gentle shower of rain, a drizzle.
PHÁLÁ	...	...	...	The cotter of a plough.
PHALKÁ	...	...	...	A square wooden frame, slightly loaded, drawn by oxen in treading out corn.
PHÁLÓ	...	...	...	A plough-share.
PHÁNT	...	...	...	The arm of a river.
PHARÁKÁ	...	...	...	The shining-out of the sun on a rainy day.
PHATKÁ	...	...	...	A winnowing of grain.
PINGAL	...	...	...	A treatise on prosody or versification.
PÍR	...	...	...	A threshing floor, or place where grain is stacked up.
POR	...	...	...	A hollow bamboo, attached to a plough perpendicularly, with the lower end behind the share, and the upper having a hopper to contain the seed, which is thus drilled into the furrow in passing along.
PUJJAT	...	...	...	That which has been paid on a sum due.
PUNN	...	...	...	Charity given to obtain merit.
PURÁN	...	...	...	The name of one of the eighteen Hindú Sástras.

**R**

RABÁB	...	...	...	A kind of violin with three strings.
RÁG	...	...	...	A musical mode of which there are six, named after six Deotás.
RÁGNÍ	...	...	...	A tune of a class distinct from the rágs; there are thirty, named after different goddesses or devís.
RAHÁU	...	...	...	A pause, or repeat, in music.
RÁHIT NÁMA	...	...	...	The name of the Sikh Code.
RAHURÁS	...	...	...	A form of worship, used by Sikhs in the evening.
RAKKH	...	...	...	Land reserved by Government, the wood, grass, &c., on which, is not to be cut.
RÁKKHÍ	...	...	...	Wages for keeping watch.
RANBÁS	...	...	...	The apartments occupied by Ránís.
RANGÍSAUDÁ	...	...	...	Merchandise bespoken at a certain rate, irrespective of what the market rate may turn out to be.
RAPTÍ	...	...	...	A village chaukidár, who reports to Government.
RAR	...	...	...	A level piece of ground.
RASÓI	...	...	...	The place where Hindús cook and eat their food.
RÁTAB	...	...	...	Daily allowance of food for horses, cattle, etc.
RATH	...	...	...	A four-wheeled native carriage.
RA-U	...	...	...	The course, or dry bed of a river.

## R—continued.

RÁUL	...	...	...	...	A wandering class, who practise begging, quackery, <i>thagí</i> , etc.
RAUN	...	...	...	...	A marshy spot in a field, or on the border of a stream.
RAUNÍ	...	...	...	...	Watering a field previous to ploughing.
RAUR	...	...	...	...	Level ground, bare of verdure.
REJ	...	...	...	...	The soaking of the ground, produced by the over-flowing of a river.
REURÍ	...	...	...	...	A preparation of sugar, etc., in small cakes covered with til-seed.
RIND	...	...	...	...	A man who is inattentive to religious duties.
ROJANDAR	...	...	...	...	A day labourer.
ROKAR	...	...	...	...	Cash, ready money.
ROKARYÁ	...	...	...	...	One who pays cash ; a cash-keeper.
ROLÁ	...	...	...	...	The red powder, used by Hindús at weddings and at the Holi.
ROPNÁ	...	...	...	...	That which is sent by a girl's father to the bridegroom elect in the ceremony of <i>magní</i> , consisting of seven dried dates, and various other things.
RUHAR	...	...	...	...	The course, or dry bed, of a river.
BULD	...	...	...	...	A sponge, one who lives on others.
BUNGÁ	...	...	...	...	Something additional asked for by a purchaser, after a bargain is concluded.
RURH	...	...	...	...	A torrent formed by rain.
S					
SÁDH	...	...	...	...	A religious person or saint.
SADHWÁÍ	...	...	...	...	The stick put under the hinder part of a cart, to prevent it from tilting.
SAGAN	...	...	...	...	Presents, or alms, given on contracting a marriage.
SÁHÁ	...	...	...	...	The day appointed for a wedding, and fixed by astrologers.
SAHÚKÁR	...	...	...	...	A money-dealer or capitalist.
SÁÍ	...	...	...	...	A small sum given to seal a bargain.
SALHÁBÍ	...	...	...	...	Damp, applied to land subject to inundations, or that is well watered by the proximity of a stream.
SAMÁDH	...	...	...	...	A Hindú, or Sikh, tomb.
SÁMÍ	...	...	...	...	A defendant in a law suit ; also, a cultivator of the soil.
SAMRAN	...	...	...	...	Mentioning the Name of God.
SANDHÍ	...	...	...	...	A child or animal, etc., dedicated to the gods, and to be redeemed at one-eleventh of the value set upon it.
SANDHÍÁ	...	...	...	...	Repeating mantras, and sipping water, at sunrise, sunset, and midday, a ceremony performed by Bráhmans, Chattrís and Vaisas.



## S—continued.

SANDHŪ	...	...	...	The name of a family among the Jatts.
SÁNHSÍ	...	...	...	The name of a class among the Jatts.
SÁNTI	...	...	...	Cut straw, mixed with grain, oil-cake and water, as food for cattle.
SANKALAP	...	...	...	A vow, or consecrating a thing, to God.
SANKH	...	...	...	A shell blown by Hindús at worship.
SANNIÁSÍ	...	...	...	A devotee, who professes to have abandoned the world.
SAPARDÁ	...	...	...	A musician, attending on singing women.
SAPARDÁÍ	...	...	...	Musicians, attending dancing girls.
SARÁDH	...	...	...	A Hindú ceremony, in which they worship and feed Bráhmans on some day during the month Assú, in commemoration of their deceased ancestors, and for their special benefit.
SÁRANG	...	...	...	The name of a musical mode.
SÁRANGÍ	...	...	...	A musical instrument like a violin.
SAREWARÁ	...	...	...	A Jain devotee, who wears a slip of cloth over his mouth, to avoid the inhalation of animalculæ
SARGAM	...	...	...	The seven sounds of an octave; the gamut.
SARGAST	...	...	...	A thing, formed of paper, somewhat like an umbrella, and turned over the head of a bridegroom in the marriage ceremony.
SÁRÍNÁ	...	...	...	The grain given by farmers to the Chámars, inhabiting their villages, in compensation for the menial services occasionally exacted of them.
SARNÁÍ	...	...	...	An inflated skin used to carry passengers across a river.
SASTAR BASTAR	...	...	...	Arms and accoutrements.
SATÁBÁ	...	...	...	A match for firing a gun.
SATÍ	...	...	...	A woman who immolates herself on the funeral pile of her husband.
SATTÍ	...	...	...	A market where dry goods are bartered, the price being fixed by a go-between.
SAURH SALITÁ	...	...	...	Tent, bags, bedding, &c., loaded on a camel in travelling.
SÁWADHÁN	...	...	...	A form of benediction, used by Bráhmans to inferiors.
SAWAYYA	...	...	...	The name of a measure in poetry, and a mode in music.
SIÁPÁ	...	...	...	The ceremony of weeping, or making lamentation, for the dead performed by women.
SIDDH	...	...	...	A fakír of great attainments, a wonder worker, eighty-four of whom are generally stated to exist.
SIHRÁ	...	...	...	A chaplet of flowers, or a piece of gold or silver fringe, worn round the forehead by a bridegroom at the time of marriage.

## S— continued.

SIKKH	...	...	...	A disciple, or follower, of Nának.
SINGH	...	...	...	A Sikkh, who is a follower of Govind Singh, and has been formally initiated by receiving the páhul.
SIRBÁLÁ	...	...	...	The attendant of a bridegroom, who rides behind him on horseback in the marriage procession.
SIRHÍ	...	...	...	A bier, shaped like a ladder, used by Hindús.
SIRÍRÁG	...	...	...	The name of a musical mode, appropriated to the afternoon in winter.
SIRNÍ	...	...	...	Sweetmeats offered to saints.
SITTHNÍ	...	...	...	Obscene or abusive songs, sung by women at weddings.
SODHÍ	...	...	...	A title of the Gurú, who resides at Kartárpur, and of his followers.
SÚDRA	...	...	...	The name of the lowest of the four great Hindú castes.
SUKKH	...	...	...	A vow made to obtain some temporal blessing.
SUNDKA	..	...	...	A pack-saddle.
SÚTAK	...	...	...	Ceremonial uncleanness from child-birth, lasting forty days, and extending to every thing in the house.

## T

TAKÁ	...	...	...	A copper coin equal to two pice.
TAKNÁ	...	...	...	A small hatchet, carried by Sikhs to cut tooth-brushes for themselves.
TAKYA	...	...	...	The dwelling place of a fakír.
TALLÁ	...	...	...	Low ground, contiguous to a mountain.
TANGAR	...	...	...	A net, in which cut straw is carried.
TAP	...	...	...	A kind of austere devotion.
TARÁÍ	...	...	...	A marsh, or meadow land.
TEUR BEUR	...	...	...	A full suit of woman's clothes the teur consisting of three pieces, the petticoat, short gown and shawl; the beur, of two bodice and veil.
TEWÁ	...	...	...	The record of one's birth, from which one's fortune is to be calculated.
THADDÁ	...	...	...	A land-mark, or boundary pillar.
THÁPÍ	...	...	...	Dried cakes of cow-dung.
THOKÁ SIKKH	...	...	...	The carpenter caste among Sikhs.
THOSSÁ	...	...	...	The thumb presented turned down, in token of denial.
TIKKÁ	...	...	...	A mark, made by Hindús, on the forehead, &c., as a sectarian distinction.
TIKTIKÍ	...	...	...	A prop, shaped like a T, on which fakírs lean to rest or pray.



## T—continued.

TIRLOK	...	...	...	...	The three worlds ; heaven, earth, and hell.
TULSÍ	...	...	...	...	The name of a plant, (basil), which Hindús deem sacred, and worship.

## U

UDHÁL	...	...	...	...	A woman, who leaves her husband, and takes up with another man.
ÚJ	...	...	...	...	Accusation of an innocent person.

## V

VÁCH	...	...	...	...	A tax levied by the lambardár of a village on those who are not zamíndárs.
VACHOLÁ	...	...	...	...	One who mediates between two parties, a mediator.
VADDH	...	...	...	...	Ground from which the crop has been removed.
VADHÁWÁ	...	...	...	...	A song, sung on the birth of a child.
VAHN	...	...	...	...	The surface of a roughly ploughed field.
VAJNÍ	...	...	...	...	See bajní.
VANG	...	...	...	...	An ornament, worn on the wrists, made of glass, lac, et .
VÁRÁ	...	...	...	...	A sheep-fold, or enclosure, with a hedge round it.
VÁRNÁ	...	...	...	...	See bárná.
VATAHERÍ	...	...	...	...	See Batehri.
VATNÁ	...	...	...	...	See Batná.
VATT	..	...	...	..	See Batt.
VATT	...	...	...	...	Moisture of ground, making it fit to plough ; also the proper time for sowing.
VED	...	...	...	...	See Bed.
VERARÁ	...	...	...	...	Wheat and gram sown mixed together.
VIÁHTÁ	...	...	...	...	A lawfully married wife.
VIHRÁ	...	...	...	...	A yard, surrounded by buildings.
VIRÁGÍ	..	...	...	...	A kind of wandering fakír, who practises certain austerities.
VIRT	...	...	...	...	The clientship (jajmání) of a Bráhman, Náí, etc.

MAHARISHI COLLEGE







# GLOSSARY

## OF

### TECHNICAL TERMS AND WORDS.

English.

Gurumukhi.

## A

ACCOUNTS ( <i>Terms with reference to</i> )	...	...	...	Chitthá; hindakí; khasrá.
APARTMENTS ( <i>Queens'</i> )	...			Ranbás.
ARBITRATORS ( <i>Terms for</i> )	...			Panch; pancháit.

## B

BARDS ( <i>Terms for</i> )	...	...	Bhand.
BASKETS ( <i>Kinds of</i> )	...	...	Chhabbá.
BATHING PLACES ( <i>Term for</i> )			Petlá.
BEACON	...	...	Akás díp.
BIRTHS ( <i>Terms referring to</i> )	...		Janampatrí; sútak; tewá; vadháwá.
BOOKS ( <i>Names of</i> )	...	...	Pingal; purán.
BURDENS ( <i>Pad for carrying</i> )	...		Binnú; Endwí.
( <i>Terms used with reference to</i> ) Chuári; gún; kharar; khép; laddá; laddá; bahuná; pakkhulí; sadhwái; tangar.			
BURYING PLACES ( <i>Terms for</i> )			Masán, samádh.

## C

CARRIAGES ( <i>Kinds of</i> )	...	Rath.
CASTES ( <i>Different</i> )	...	Bániyán; baran; barar; báuryá; bánstor; bunjáhí; bedí; bhatt; bhábrá; bhátrá; chandá; chuhrá; dakaut; dúm; garist; giristi; gujjar; gaunímár; gaur; jatt; jhiwar; kanjar; majabí; mirásí; nat; rául; sandhú; sanníásí; sáuh sí; súdra.
CATTLE ( <i>Common for</i> )	...	Bahik.
( <i>Enclosure for</i> )	...	Bhuára.
( <i>Food for</i> )	...	Band; bár; chát; gutáwá; khúd; rátab; sání.
( <i>Instruments for</i> )	...	Dahá; kundál.
CEREMONIES ( <i>Various</i> )	...	Bahindá; bakhúká; bahirá; balbaljáná; banduá; bárná; chatth; chaunkí bharní; sandhu; sarádh; várna.
( <i>Terms with reference to</i> )	...	Pawittrá.
CHAFF ( <i>Stack of</i> )	...	Kupp.
CHARITY ( <i>Term for</i> )	...	Pann.



## C—continued.

CHARMS ( <i>Kinds of</i> )	...	...	Bandhá; bisarjan; ganda; gáitri; gátrí; janeú; kanthá; mantra; palítá.
CHILD ( <i>Adopted</i> )	...	...	Laipálak.
CITIES ( <i>Terms with reference to</i> )			Kamarkot.
CLIENT ( <i>Terms for</i> )	...	...	Jajmán; virt.
CLOTHES ( <i>Kinds of</i> )	...	...	Cholí; teur beur.
COOKING ( <i>Customs at</i> )	...	...	Adhar wanyjá.
CONTEMPT ( <i>Terms of</i> )	...	...	Baimchhar.
COW ( <i>Terms relating to</i> )	...	...	Guhá; guhárá; gheulí; pahilún; thápi.
CULTIVATION ( <i>Customs re-</i> ( <i>garding</i> )	...	...	Adhiará; bajní; batái; brái; bháulí.
( <i>Terms</i> )	...	...	Ball; bach; biár; bohul; bhattá; bháttí; bhan; cha-u; dasogiári; dohar; dungwái; gahái; hár; kadhái; karáh; langhání; la-u; lávihar; manhá; phahúrá; phálá; phálkí; phatká; phálú; pir; por; rann; rauní; rej; salhábi; vaddh; vahn; vatt; vatt; verára.

## D

DEATH ( <i>Bones collected after</i> )	Ast.
( <i>Bier used at</i> )	... Babán; chikká; sirhí.
( <i>Ceremonies at</i> )	... Kapál kiryá; nechí; panjratna, satí.
( <i>Dirges sung at</i> )	... Bár; kírne; siápá.
( <i>Food used at</i> )	... Bhattí.
( <i>Mode of announcement of</i> )	Chhattí.
DEBTS ( <i>Terms with reference to</i> )	Dammán sáhi; láupáu; manantí; mití; pujjat.
DECOY BIRD ( <i>Term for</i> )	... Mulho.
DEEDS ( <i>Kinds of</i> )	... Dánpattar.
DEVOTEES ( <i>Kinds of</i> )	... Abdhút; anghar; barágí; bhabútiá; biragí, dandà; giri; jakkh; jangam; kalandar; paramhans; sarewará; sádh: siddh; virágí.
( <i>Practices of</i> )	... Akáspaun; akásbirt; hál; jap; jáp; jog; samrán; tap.
( <i>Salutations of</i> )	... Ades; dandaut; juhár; namonaráin; rām rām; sámadhán.
( <i>Terms relating to</i> )	... Babráná; bam; bhajwán; bhandár; chippí; kachkol; khappar; khinthá; mahant; mat; musallá; sankh; tiktíkí; takiya.
DEVOTION ( <i>Kinds of</i> )	... Jap; jáp; páth; tap.
DIGNITARIES ( <i>Various</i> )	... Chaudharí; jabhedár; lambardár; musaddí; patwári.
DISTRICTS ( <i>Names for</i> )	... Mánjhá.
DRAFTS ( <i>Name for</i> )	... Darsaní.

## E

EARTH (*Kind of*) ... ... Gangaurí.

ESTATES (*Term for*) ... ... Milkh.

## F

FATHER (*Term used for*) ... Bábal.

FAMILY PRIEST (*Term for*) ... Pándhá.

FARM (*Terms referring to*) ... Lanā; pāni.

FEES (*Given to priests, musicians, etc.*) ... ... Addían!; baláj; bharwaí.  
dachchhná; laus.

FERRIES (*Terms applicable to*) Langháí; pattan.

FESTIVALS (*Powder used at*) ... Ambír; rolá.

(*Apparatus used at*) Akásdíp.

(*Various*) ... ... Basant panchmín; jagg; parb.

FIELDS (*Boundaries, etc., of*) ... Baddh; bulgun; banná; batt; bír; channá;

FOODS (*Kinds of*) ... ... Bakkalían; barián; churmá; ghunganí;  
parsad.

FORESTS (*Term relating to*) ... Banbajír.

FRUITS (*Dried*) ... ... Ambchúr.

(*Kinds of*) ... ... Anwla; laler; lalerá.

## G

GAME (*Kind of*) ... ... Chaupar.

GESTURES (*Terms applicable to*) ... ... Bághí pauní.

GOAT (*Sacrificial*) ... ... Balbakkará.

(*Breeding*) ... ... Bok.

(*Young*) ... ... Patth.

GODS (*Food of*) ... ... Amrat.

(*Incarnation of*) ... ... Autár; baráth.

(*Songs in honour of*) ... Ártí; astak.

(*Terms used with reference to*) Balbhakkh, ist.

GUNS (*Term with reference to*) Chhúchhí.

GRASS (*Kinds of*) ... ... Dibbh; lámbú.

## H

HAIR (*Terms used with reference to*) ... ... Babrian; boddí; bhaddan; chotí; girdá;  
gutt; jat; kes; khossá.

HANDFUL (*Terms for*) ... Chutká; chutkí.

HIRE (*Kinds of*) ... ... Dharái; khidái; rakkhí.

HOUSE (*Room above*) ... ... Mári.

## I

INN (*Terms with reference to*) ... Bharo; bhatthíará; dharmasálá.

INVITATION (*To a feast*) ... Neundá.

IRRIGATION (*Term*) ... Jharál.



## L

LABOUR ( <i>Terms applicable to</i> )	..	Bách; báchbigár; bigáří; rojandar.
LAND ( <i>Terms applicable to</i> )	...	Bágar; bará; bet; bhátí; bír; dháhá; doábá; donna; dún; inámí; jagír; khádar; khobhá; mand; paláoh; rakkh; rar; raur; taráí; thaddá; tallá.
LAW ( <i>Terms</i> )	... ..	Darmadáří; dastak; dhoh; gaha; jáman táhad khanní; khojji; khuchohh; láu; missal; muchallaká; raptí; sámí; új; vacholá.
LAMPBLACK ( <i>Term for</i> )	...	Kajjal.

## M

MARKET ( <i>Terms</i> )	... ..	Nakhás; painth; sattí.
MARKS ( <i>Terms for</i> )	... ..	Peurí; tikká.
MILITARY ( <i>Terms</i> )	... ..	Báttí; jakhmáná; lau laskar; sestar bastar; satábá.
MISCELLANEOUS ( <i>Terms</i> )	...	Daun daun karná; dhaí dení; garasná; hattál; hún; kún hila wasíla; hoká; jún búttí; khabchú; misal; páulí; rind; ruld; thossá.
MONEY ( <i>Terms with reference to</i> )	... ..	Rokar; rokaryá; sahúkár; taká.
MONUMENTS ( <i>Kinds of</i> )	...	Dehrá; marh; mat; samádh.
MOUNTAIN PASS ( <i>Term for</i> )		Mukhálú.
MUSIC ( <i>Notes</i> )	... ..	Á; sargam.
	( <i>Kinds of</i> )	... .. Asáurí; dhanásarí; ga-ur; ga-uri; rág; rágní; sárang; sawayya; sirí rág.
	( <i>Terms of</i> )	... .. Álúp; bam; kharj; raháu.
	( <i>Instruments</i> )	... .. Bín; khing; rabáb; sárangí.
	( <i>Attendants</i> )	... .. Sapardá; sapardái.

## O

OFFERINGS ( <i>Kinds of</i> )	...	Balbhog; bhet; dasaundh; karáhparsád; karbatt; mahá parsád.
OMENS ( <i>Ways of taking</i> )	...	Aunsí; chaunk; kángre; mahúrat.
ORGANS ( <i>The</i> )	... ..	Indrí.
ORNAMENTS ( <i>Kinds of</i> )	...	Allí; arsí; bahí; bahuttá; bandí; bang; bangrá; bangrí; bánk; bichkanuá; bichhúá; bindí; bor; chaukar; chaunpkalí; chur; dand; dorá; gokhrú; hár; haslí; kangan; nant; vang.

## P

PERFUMES ( <i>Kinds of</i> )	... ..	Argjá; batná; kungír; vatná.
PHILOSOPHY ( <i>Hindú</i> )	...	Vedánt.
PIGMENT ( <i>Used for writing with</i> )	... ..	Budhká; bhittá.
PILGRIMS ( <i>Term for</i> )	... ..	Mední.

P—continued.

PLACES ( <i>For meeting, etc.</i> )	...	Baithak ; chabútará ; chauntrá ; dhúán.
PLANTS ( <i>Kinds of</i> )	...	Akk ; tulsí.
PLEDGES ( <i>Term used with reference to</i> )	...	Bándhá.
PRIESTS ( <i>Terms relating to</i> )	...	Barní ; bhojkí.
PROPERTY ( <i>Term used with reference to</i> )	...	Bándhá.
PURCHASES ( <i>Terms relating to</i> )		Bágpharáí ; byánuá.

R

RAINS ( <i>Storm at end of</i> )	...	Agatth.
( <i>Kinds of</i> )	...	Jharí ; kiuna ; phakk.
( <i>Sun shining after</i> )	...	Pharáká.
REPUTATION ( <i>Man of</i> )	...	Kultáarak.
( <i>Family</i> )	...	Kulpat.
REVENUE ( <i>Terms</i> )	...	Chukáná ; dasotrá ; harí ; inámí ; kachchh ; kanoí ; kánúgo ; mahassul ; malwá ; nánkár ; panjotrá ; patwáí ; sámí ; saríná ; vach ; vajní.
RIVER ( <i>Sacred</i> )	...	Batarní.
( <i>Kinds of</i> )	...	Beín ; harh ; khaúdá ; kháí ; phánt ; rurrh.
( <i>Skins for swimming</i> )	...	Daraín ; sarnái.
( <i>Current of</i> )	...	Lat.
( <i>Course of</i> )	...	Ra-u ; ruhar.
ROPE ( <i>Kind of</i> )	...	Ber.

S

SALES ( <i>Terms used with reference to</i> )	...	Bándh ; bándhá ; bharbharí ; bíjak ; buhnní ; dharat ; hárná ; rangí ; saudá ; rokar ; rokaryá ; rungá ; sái.
SALVATION ( <i>Term for</i> )	...	Mukat.
SANDALS ( <i>Kind of</i> )	...	Kharáun.
SERVICE ( <i>Certificate of</i> )	...	Bádlá.
SHEEP ( <i>Enclosure for</i> )	...	Bará, várá.
SHOEMAKERS ( <i>Instruments</i> )	...	Chhední.
SICKNESS ( <i>Term relating to</i> )	...	Bhuára.
SIKHS ( <i>Special terms relating to</i> )		Bání ; bhái ; ohádará ; darbár ; granthí ; gurbháí ; gurwár ; kánghá ; khandá ; masanda ; majabí ; páhul ; ráhatnáma ; rahurás ; sikkh ; singh ; sodhí ; takná ; thoká sikkh.
SINGLESTICK ( <i>Terms used at</i> )		Bank ; bánkpatá.
SNAKE ( <i>Kind of</i> )	...	Básaknág.
SPORTS ( <i>Place for</i> )	...	Akhára.
( <i>Term applicable to</i> )	...	Burdo burdí.
SPRING ( <i>Name for</i> )	...	Basant.



## S—continued.

STATES ( <i>Hill, term for</i> )	...	Báisí.
STOREKEEPER ( <i>Term for</i> )	...	Modí.
SUITS ( <i>Term used with reference to</i> )	... ..	Bhaur.
SWEETMEATS ( <i>Kinds of</i> )	...	Batásá; badáná; reurí; sirní.

## T

TANKS ( <i>Kind of</i> )	..	Dhab.
TITLES ( <i>Of respect</i> )	...	Mahant, mahitá, missa
	( <i>Of ridicule</i> )	... Pammá.
TRADES ( <i>Term for</i> )	...	Muniár.
TRANSMIGRATION ( <i>Term with reference to</i> )	... ..	Jíun.
TRAVELLING ( <i>Terms used with reference to</i> )	... ..	Sa-urh salítá; sundká.
TREE ( <i>Kind of</i> )	...	Bakáin.
TWILIGHT ( <i>Morning or evening</i> )		Jhusmusá.

## V

VESSELS ( <i>Various kinds of</i> )	...	Bánk; batloh; kals
VOW ( <i>Kind of</i> )	...	Sukkh.

## W

WASHERMAN	...	Chnimbá.
WEAPON ( <i>Kind of</i> )	...	Khandá.
WEDDINGS ( <i>Ceremonies at</i> )	...	Agast; chandáná; kúman; láun; sargast; sutthní.
	( <i>Gifts</i> )	... Bahorá; bahore de teur; barásúhí; barná; brahmíchhakk; khatt; lagan; ropná; sagan.
	( <i>Food at</i> )	... Batehrí; behí; bhají; got kunálá; kuram karúhí; vátaherí.
	( <i>Fees given at</i> )	... Bágpharáí; bandhej; bel; bhomdán; lág,
	( <i>Different parties at, names of</i> ).	Barát; dáí; dáíá; mel; melan; paritá; sarbúlá.
	( <i>Apparatus used at</i> )	Bed; bedí; belná; kanganá; ma-ulí; sibrá; ved.
	( <i>Terms with reference to</i> ).	Dákhala; gatth; janny; kath; kahání; lágmár; māng; mangetar; muklává; sáhá.
WEIGHTS ( <i>Terms with reference to</i> )	... ..	Dhará, pásang.
WELLS ( <i>Kinds of</i> )	...	Bán; baulí; chuharhtá; harhat.
	( <i>Terms regarding</i> )	Báh; biddh; bind; chakk; chaubachcha; mansát; ma-un; modhí; pairí.
	( <i>Instruments</i> )	... Bará; bhauní; bokká; dhíngulí; koh; lajjú; láun; máhal.

## W—continued.

WOMEN (*Terms applicable to*)... Udhál; viáhtá.

WORLDS (*Three*) ... Tirlok.

WORSHIP (*Ceremonies at*) ... Ártí.

## Y

YARD (*Surrounded by buildings*) Vahrá.

YEAR (*Term for*) ... Chet.

32262







# **A Glossary of the Tribes & Castes in the North West Frontier Provinces**

**H. A. ROSE I.C.S.**

Present book is based on the works of Late Sir Denzil Ibbetson, Lieutenant Governor of the Punjab and its dependencies, and of the Hon'ble Mr. Edward Douglas Maclagan, secretary to the Government of India in the revenue department. The complete work is divided into three volumes.

Vol. I. Comprises the valuable chapter of Sir Denzil Ibbetson's report which deals with the Physical description of the Punjab, its religious and other allied subjects, supplemented by matter contained in Hon'ble Mr. Maclagan's Report on the Punjab Censuses of 1891 and from other sources collected by Mr. Rose.

The Glossary is given in two volumes. Vol. II. from A. to K. and Vol. III from L to Z. The glossary embodies some of the material collected in the Ethnographic survey of India, which begun in 1900 under the scheme initiated by Sir Herberts Risley, but it has no pretensions to finality. The aim of the compiler Mr. H.A. Rose was to collect facts and record them all in the fullest possible details without formulating theories as to the racial elements which made the population of then Punjab, and the growth of tribes or the evolution of the castes.

Rs. 650.00

---

## **A Short Punjabi Grammer**

**MAJOR HENRY COURT**

Punjabi or Gurmukhi Grammer in ROMAN character was badly needed during the time it was written in 1887. The author considered ROMAN character at that time as the best form in which to present the Gurumukhi grammer. The author did this work in a very short period as there was no other good grammer available at that time.

The Appendix technical words and terms added has been directly taken from the Punjabi Dictionary by Maya Singh published at the Mission Press, but the same has been arranged for general utility and easy reference in its present alphabetical form and added a reserve index in English to enable a word to be easily found, if required in translating Punjabi into English.

In the beginning the author has given the alphabet in the Gurumukhi character adding its name, pronounciation and equivalent english in transcribing names. The author has kept the Gurumukhi way of spelling so that the students may have a good view of the names as pronounced by the Sikhs.

Rs. 50.00

**NATIONAL BOOK SHOP**  
**PUBLISHERS and BOOK SELLERS**

32-B. Treasure Garden Mkt. Chandni Chowk Delhi 110006